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NO 47

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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor **RAMA DEVA.**

GURUKULA NUMBER.

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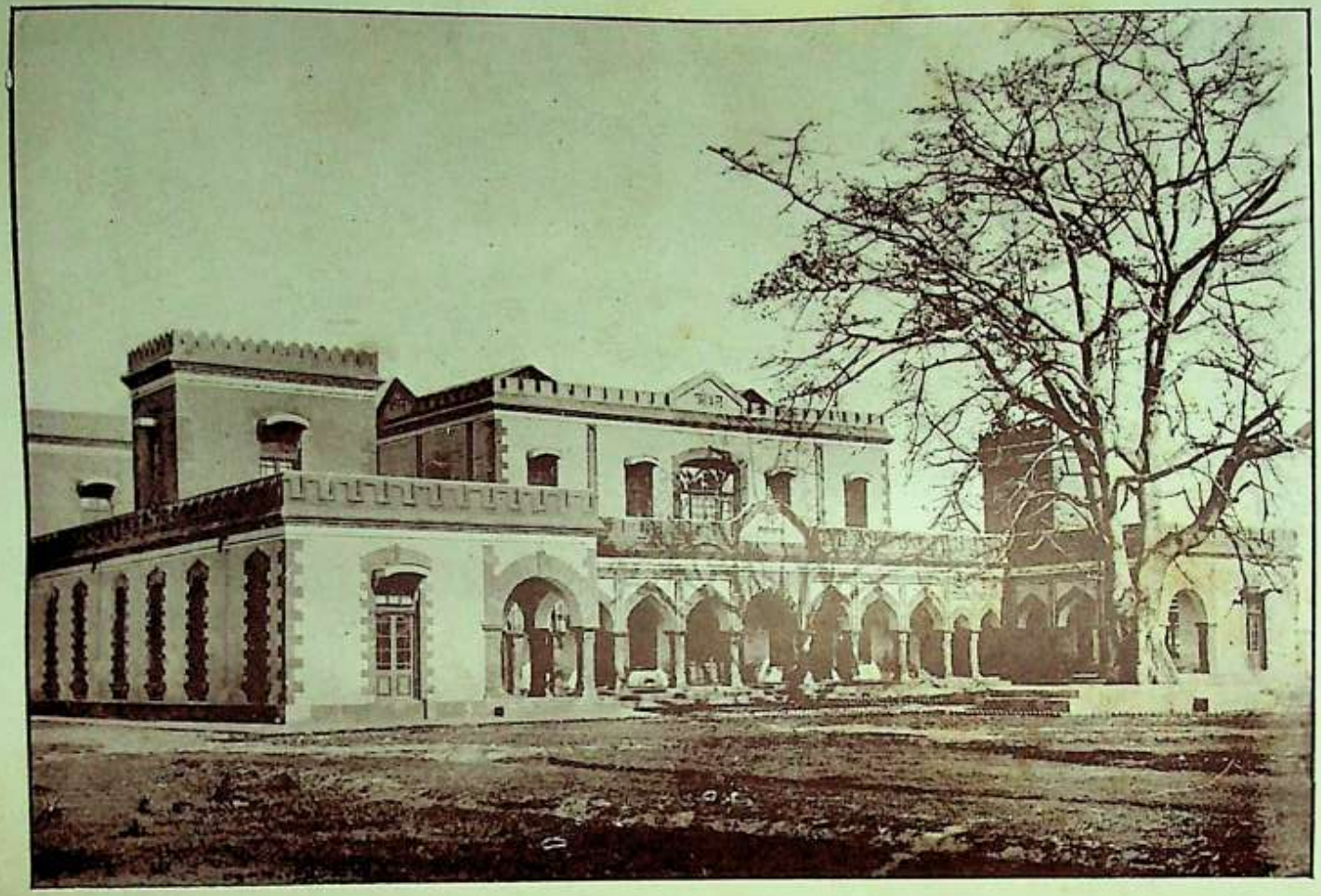

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. IV. } VAISHAKHA 1967. { No. 11

THE CLAIMS OF THE GURUKULA ON THE CIVILIZED WORLD.

—:O:—

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थितिः ॥
ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ योग २ । ३७ ॥

When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him. When he becomes perfected in the virtue of continence, then irresistible energy accrues to him (Patanjali's Yoga Sutras)

Enquire of the earth, the air and the water of the secrets they hold for you—enquire of the holy ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this (*The Light on the Path*).

Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this

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feeling and repress that, so as finally to develop the child into a man of well-proportioned and harmonious nature—this is the aim of parent and Nature. (Herbert Spencer).

The age we live in is believed to be the age of civilization and enlightenment. The triumphs of man over the forces of Nature and his subjugation of wild, turbulent and obstreperous elements is simply astonishing. Steamers plough the deep, airships sail through the air, the earth surrenders all her valuable treasures in response to the bidding of man. Time and space have been well-nigh annihilated by Railway Trains, Motor-cars and Electricity. The development of machinery has rendered human labour unnecessary. Machine-Guns are belching forth fire and smoke and proclaiming the wondrous powers of the human mind. Curls of black smoke issuing from factories though they pollute the air and obstruct free breathing, demonstrate the progress of mankind in the domain of intellectual advancement. But in spite of all these vaunted achievements which have added many a feather to the cap of the scientist, mankind is by no means happier than it was before. The wild ululations of the wretched, the groans of the poor and the needy, the murmurs and grumblings of the "intellectuals", the free fights between the police and the suffragists, the monster meetings organised by the "unemployed", the bomb-shells the bursting of which in European capitals is a matter of every day occurrence, alike proclaim that there is something rotten in the state of Denmark. The vast majority of people in the civilized world is sunk in abject misery and when an economist asserts that a nation is wealthy he only means that it contains a large number of pampered millionaires leading lives of luxurious ease though millions of their compatriots may be wallowing in squalor and grovelling in dust, watering mother earth with their bitter tears, impregnating the air with their heavy sighs, and rending the

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sky with their piteous cries. When contemplating this appalling mass of misery, even a sober and level-headed writer like Lecky loses the habitual balance of his mind and bursts forth into the following wild remarks.

It is the colossal waste of the means of human happiness in most selfish and most vulgar forms of social advertisement that gives almost a justification to anarchic passions which menace the whole future of our civilization. It is such things which stimulate class hatreds and deepen class divisions, and if the law of opinion does not interfere to check them they will one day bring down upon the society that encourages them a signal and well-merited retribution.

The entire political power is vested in highly educated men, who are also in alliance with the aristocracy of wealth. In fact wealth and learning have sworn eternal friendship and undying love. Yet "justice" in some parts of the occident is only a phantom vision pursued by the philosopher in his closet—an abstraction for the thinkers to define. A realistic European writer has somewhere remarked that happiness is the exclusive possession of the rich, misery the monopoly of the poor and the sacred office of what is called "justice" is to perpetuate this state of affairs. This observation is profoundly true though it sounds cynical. How far the interests of "the people", "the democracy," "the toiling millions", "the nation" and the "backbone of the community" are safeguarded by their "representatives" and "tribunes" will become clear by pondering on the following quotation from a popular work by the same historian and philosopher.

Some of the very worst acts of which man can be guilty are acts *which are commonly untouched by law and only faintly censured by opinion.* Political crimes *which a false and sickly sentiment so readily condones* are conspicuous among men, who have been *gambling for wealth and power with the lives and fortunes of multitudes; men who for their own personal ambition are prepared to sacrifice the most*

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vital interests of their country; men who in times of great national danger and excitement deliberately launch falsehood after falsehood in the public press in the well founded conviction that they will do their evil work before they can be contradicted, *may be met shameless and almost uncensured* in Parliments and Drawing-rooms. The amount of false statement in this world which cannot be attributed to mere carelessness, inaccuracy or exaggeration, but which is plainly both deliberate and malevolent, can hardly be overrated. Sometimes it is due to a mere desire to create a lucrative sensation, or to gratify a personal dislike, or even to an unprovoked malevolence which takes pleasure in inflicting pain..... .....It is much to be questioned whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale always finds its punishment. Dishonesty on a gigantic scale continually escapes. The pick-pocket and the burglar seldom fail to meet with their merited punishment, but in the management of companies, in the great fields of industrial enterprise and speculation, gigantic fortunes are acquired by the ruin of multitudes and by methods which, though they evade legal penalties, are essentially fraudulent. *In the majority of cases these crimes are perpetrated by educated men who are in possession of all the necessaries, of most of the comforts, and of many of he luxuries of life and the worst of them are powerfully favoured by the conditions af modern civilization.*

The educated Indian is in this respect no better than his occidental congener whom he takes pride in mimicing and aping. The distinguished lawyer whose discourse on the "Poverty of India" delivered from the public platform is a magnificent oratorical effort and a splendid literary treat, may himself be a vampire that sucks the heart blood of the nation by luring the unwary peasant into litigation and thwarting the ends of justice by helping robbers, thieves and pickpockets to escape. He who appeals to the rulers of the land in the name of righteousness and waxes eloquent over the eternal verities deep rooted in nature and the permanent tendencies of things, will in a court of law sometimes "use all his powers of rhetoric and persuation to make the cause for which he

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holds a brief appear true though he knows it to be false, will affect a warmth which he does not feel and a conviction which he does not hold, will skilfully avail himself of any mistake or omission of his opponent; of any technical rule that can exclude damaging evidence; of all the resources that legal subtlety and severe cross-examination can furnish to confuse dangerous issues, to obscure or minimise inconvenient facts, to discredit hostile witnesses. He will appeal to every prejudice that can help his cause, he will for the time so completely identify himself with it that he will make its succes his supreme and all-absorbing object; and he will hardly fail to feel some thrill of triumph if by the force of ingenious and eloquent pleading he has saved the guilty from his punishment or snatched a verdict in defiance of evidence". All this lying, fraudulent conduct, mis-statement and mangling of facts, distortion of quotations, dishonest handling of precedents, and simulated indignation at the arrest of a rascal, is covered by "professonal etiquette" and "legal conscience". A poor hawker earning a paltry sum of two annas by a false representation prompted by the pangs of hunger and the imperious demands of "hungry mouths" is avoided and eschewed by decent folk but an unprincipled lawyer in fine clothes with a clean shaven chin, gold rimmed spectacles and a ponderous silver watch is applauded in public assemblies, accorded public receptions, hailed as the champion of the rights of his suffering countrymen and the defender of the honor of Mother Ind, and even permitted to desecrate the pulpit by assuming mock piety and blaspheming by sermonising about the "kingdom of Heaven" and the "Immanence of God in Nature. A police constable who demands his "palm-oil" is denounced in the press and in the council chamber, but the editor who sells his conscience and prostitutes his intellect for the sake of "presents" and

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"friendly gifts" is worshipped as the guardian of the conscience of the community. A pickpocket is shunned, but a company promoter who falsifies accounts, prepares false balance sheets, and transfers a considerable part of the shareholders' money to his own pocket by the adroit and skilful manipulation of figures is regarded an expert business man. A person who rolls inwealth because he has successfully enchained the intellects and enslaved the minds of thousands of his fellow-creatures by representing himself as the incarnation of Vishnu and guarantees salvation to his disciples in exchange for cash payment, signs passes for entry into Heaven in return for specific sums, and every hour forges fetters for intellects surrendered to him in childlike confidence and under the dominion of dark superstition and soul-withering credulity is hailed as a hero and the leader of the movement for the intellectual emancipation of a "politically important" community whose Lord and Master was the Prince of Iconoclasts and an arch enemy of all superstition. The Social Reformer who cries down early marriage and depicts the lot of the child widow with a fervour and a pathos which draw tears from his audience is so much under "petticoat" or rather "*sarhi*" government that he gives away his daughter in marriage at the age of eight and finds her doomed to perpetual and enforced widowhood at the age of twelve. The "political leader" who fights the battles of his country on the public platform and puts forward eloquent pleas for an equal treatment of all subjects of the King whether white or brown and depicts in heart-rending terms the woes of Indians in the Transval keeps his wife and mother immured and incarcerated within the four walls of his house, and bathes when he is polluted by the touch of the "Pariah" over sixty millions of whose brethren he aspires to rule, because foreign rule which protects the untouchables from open indignity and insult being "bureacratic" is essentially "unsympathetic"—and this he hopes

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to replace by "democratic rule" broad based upon hereditary caste.

So far we have described the symptoms of the disease that is eating into the vitals of "civilized society," holds "civilized humanity" in its tight iron grip and threatens to kill it by inches. Now to the etiology of the malady. We think all its causes can be summed up in the expression "moral invertebrateness". "lack of character," "nervelessness", and "want of self-restraint" are responsible for all the woes of humanity. What is this due to? It is due to a misapprehension of the aims and methods of education. It is forgotten that "Mere culture of the intellect is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities; though people, in spite of their experience as parents and as citizens persist in hoping they will. *Intellect is not a power but an instrument, not a thing which itself moves and works but a thing which is moved and worked by forces behind it.* To say that men are ruled by reason is as irrational as to say that they are ruled by the eyes. Reason is an eye—the eye through which the desires see their way to gratification and educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. However far-seeing you may make it, the passions will still determine the directions in which it shall be turned—the objects on which it shall dwell. Just those ends which the instincts or sentiments propose, will the *intellect be employed to accomplish.* Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work". It has been rightly said by Spencer (from whom we have been quoting

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just now) that "whatever moral benefit can be effected, must be effected by *an education which is emotional rather than intellectual.* If in place of making a child *understand* that this thing is right and the other wrong, you make it feel that they are so if you make virtue *loved* and vice *loathed*—if you arouse a noble *desire*, and make torpid an inferior one—if you bring into life a previously dormant *sentiment*—if you cause a sympathetic *impulse* to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behaviour is *natural, spontaneous, instinctive*, you do some good. But no drilling in catechisms, no teaching of moral codes, can effect this. Only by repeatedly awakening the appropriate *emotions* can character be changed. *Mere ideas received by the intellect, meeting no response from within are quite inoperative upon conduct*, and are quickly forgotten after entering into life". In other words culture of the intellect becomes a curse instead of a blessing if it is not accompanied by spiritual culture. The *atma* is the seat of the *will.* If the volitional activity of man to which reason and all other faculties are subject is to be rightly directed *atmic sadhans* or exercises in spiritual discipline are needed. Psychic faculties also require constant exercise before they can be developed and strengthened. It is true religion which provides the stimulus for spiritual discipline. Religion is not taught in Indian schools. In the West also the movement for the secularisation of education is making headway. Religion is in bad odour for the simple reason that its inward spirit is lost and the body represented by theological creeds and formularies having become a lifeless corpse repels on account of the process of putrefaction and decomposition which has set in. The place of true religion has been taken by soul—scorching atheistic ecclectism and godless and anarchical philosophy. The vision of the presiding god of intellect can not peer beyond the surface and view the

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permanent relations of things and therefore naturally, concerns itself not with what is but with what seems to be, not with realities but with semblances. The effect of this on the ethical temperament of our "civilized," age has been thus described by Cardinal Newman.

"It is detection, not the sin, which is the crime; private life is sacred and inquiry into it is intolerable, and decency is virtue. Scandals, vlugarities, whatever shocks, whatever disgusts, are offences of the first order. Drinking and swearing, squalid poverty, improvidence, laziness, slovenly disorder, make up the idea of profligacy: poets may say anything, however wicked, with impunity, works of genius may be read without danger or shame, whatever their principles, fashion, celebrity, the beautiful, the heroic, will suffice to force any evil upon the community. The splendours of a court, and the charms of good society, wit, imagination, taste, and high breeding, *prestige* of rank, and the resources of wealth are a screen, an apology for vice and for irreligion.....True Religion is slow in growth, and when once planted, is difficult of dislodgment, but its intellectual counterfeit has no root in itself, it springs up suddenly, it suddenly withers.....Then, like dethroned princes, it keeps up a state and majesty, when it has lost the real power. Deformity is its abhorrence; accordingly, since it cannot dissuade men from vice, therefore in order to escape the sight of its deformity it embellishes. It 'skins and filims the ulcerous places which it cannot probe or heal,

While rank corruption, mining all within,
Infects unseen,"

Purely intellectual training instead of eradicating selfishness, envy and class-hatred has enabled their apostles to organise their forces and act with increased skill and inflict the maximum of injury upon society with the minimum of effort. The priveleged classes have taken advantage of the power which knowledge confers and have wielded it with the aim of shutting out the vast multitudes from its blessings. They have patented the sources of this power and created monopolies in the field of intellec-

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tual acquirements. Education has been made so costly that the people cannot even aspire to it. Class hatred has found handy and convenient mechanisms and instruments in Party Government, National Leagues, and Trade Unions. All the evils of a society of savages have been intensified though at the same time refined, dignified and purged of all coarser and grosser elements which made them disgusting. Like peptonised pills, sugar-coated quinine pills, Scott's emulsion, and other patent medicines of the same sort the popularity of which reflects in its own way the dominant tendency of the age and its inherent lack of self control, we have emulsions of vice, sugar-coated pills of selfishness, peptonised pills of class-hatred, and the poison of envy divested of its bitter flavour. Thus murder has by no means died out. Only it has become a fine art and is called "aggressive war". Those who murder on an extensive scale after fully organising their resources are hailed as heroes, and are idolized and adored. Adulterous tendencies are by no means extinct. Only they have been refined and exalted by being characterised as "sowing wild oats," "Free Love," "the inborn right of woman to select, in each case, the father of her child", "escapades". Illegitimate children are called "love children", a flirt is called a "soceity women" and rich voluptuaries are sometimes called "the smart set".

The supreme need of the age is, therefore, moral self-control. Unless society is pervaded by it, it will rush to its doom and the increase of armaments and the process of laying down "Dreadnoughts" will inevitably end in another Mahabharata War. Nature will seek a remedy for this unbearable state of affairs in violent methods. It is no respector of nations and civilizations.

The system of education must be radically changed if society is to be rescued from dissolution, decomposition and

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disintegration. The ancient Aryas understood the right principles of Education, and Manu, the ancient Law-Giver though cognisant of the blessings of the cultivation of intellectual powers nevertheless laid down:

*Having taken up the pupil, in order to lead him to the Highest the teacher shall *first of all* teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals, and he shall teach him to tend the fires, sacrificial and culinary, *and more important than all else,* how to perform his Sandhya devotions.

So education is to begin not by discoursing on the uses of prayer, but by making the pupil perform it. And again bodily activity which is the index of psychic tendencies is to be controlled and thus undesirable tendencies are to be uprooted by repressing their outward manifestation and thus starving them.
Says the great sage.

†Let him (the student) not move his hands or feet or eyes, aimlessly, let him not talk restlessly and crookedly; let him not think of always outracing others and injuring enviously.

Aimless movements are indications of weak volitional activity, and purposeless thinking. The will is to be strengthened by a repression of all signs of weakness. That this method is recommended even by modern psychology will be evident from the following remarks of Murray.

The real control of emotion consists in the repression of all its overt manifestations. The emotional life feeds upon its overt indulgences and without them cannot be sustained. There is nothing more frequently enjoined in treatises on practical religion than the necessity of such private acts for the cultivation of religious feeling. *This injunction of religious teachers is based on an universal principle*

---

* उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।
आचारमग्निकार्य्यं च संध्योपासनमेव च ॥ मनु २ । ६७ ॥

† न पाणिपादचपलो न नेत्रचपलोऽनृजुः । न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः ।

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with regard to the culture of the emotions,——the principle that any emotional excitement may be controlled by keeping in check its active manifestations, and that emotions may be starved out of existence by being habitually refused the indulgence in directing external conduct.

Selfish impulses must be killed by creating a loathing in the impressionable mind of the child for the desire to outrace others and injure them envoiusly, a desire which is responsible for three fourths of the woes of modern society. But the lower nature is not subjugated so easily. Therefore a more rigorous course of self-discipline is needed and this the sage prescribes in the following verses.

* As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and all defects rectified, by the controlling and regulating of the breath in the proper way. (The student is) to cure physical defects and diseases by breathing-exercises; mental diseases and excitements by exercises in concentration of the mind, vicious attachments and addictions of sense by the practice of mental abstraction, and finally, to overcome the disturbance of the Prakrati by the practice of meditation.

He is to be taught *humility* by being requested to beg food for himself and his teacher and *reverence* by being required to serve his teacher personally, and is prepared for a life of sacrifice for others by being required to lead a life of extreme simplicity. The result is that when he becomes a Brahman and is entrusted with the destinies of nations he is not excused if he provokes war and bloodshed to satisfy his pique or plunges a nation into anarchy if his personal ambition is thwarted but is expected to-

---

*दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः। तथेंद्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात्। प्राणायामैर्दहेद्दोषान धारणाभिश्च किल्बिषाम्। प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान्गुणान्। मनु ६। ७२॥

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shrink from honor as from venom itself, and to ever long for slight and insult, as he would for nectar. Happy sleeps the man that has been slighted. Happy he roams about in the world; but the slighter perisheth.

The ancient Aryas further realized that knowledge was a power for good as well as for evil and should not be conferredso long as the pupil had not by a course of rigorous self-discipline acquired the necessary moral stamina to resist all temptations to use it for unrighteous ends and convinced his teacher of the fact. In Manu Smriti we read.

†Vidya came to the Brahman and pleaded: "I am thy sacred trust. Do thou guard me well and give me not away to those that cavil slightingly. So only shall I be of ever greater power and virtue.

When read in this light, the reply of the sage in the Prasna Upnisad to Bharvadwaja, Satyakama, Gârgya, Asvalayna, Bhardwaja, and Kabandhi, *who though firm. in Brahma-Jnan* implored to be initiated into the higher yoga knowledge appears to be based upon sound educational principles.

भूय एव तपसा । ब्रह्मचर्येण श्रद्धया सवंत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छथ यदि विज्ञास्यामः सर्वं ह्वं ह वो वक्ष्याम इति ।

Live here one year more, performing penance and celibacy, with earnestness and faith then ask the questions, that you wish, to put, according as we know, we shall explain it all to you.

---

*संमानाद् ब्राह्मणो नित्य मुद्वजेत विषादिव ।
अपमानस्य चाकांक्षेदमृस्येव सर्वदा ॥
सुखं शेते ह्यवमतः सुखं च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन्नवमंता विनश्यति ॥ मनु० २, १६२, १६३ ॥

†विद्या ब्राह्मण मेत्याह शेवधि स्तेऽस्मि रक्ष माम् ।
असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥ मनु २, ११४.

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Surely one can never be too circumspect in conferring powers the abuse of which may work endless ruin and set in motion forces that may bring about the spiritual and moral death of generations yet unborn. The following taken from a Sanskrit treatise on chemistry will raise a good-humoured laugh in a "modern" student mess in India.

निर्लोभाः सत्यवक्तारो देवब्राह्मणपूजकाः ।
यमिनः पथ्यभोक्तारा योजननीया रसायने ॥

(Rasaratnasamuchachaya 7th chap. 30th. Sloka.)

"Those who are truthful, free from temptations, given to the worship of Devas, and Brahmans, self—controlled and used to live upon proper diet and regime—such are to be engaged in performing chemical operations".

But those who realize what an enormous amount of mischief is done in the world by raw, callow, misguided and impulsive youths, fresh from college, falling into the hands of the anarchist and seeking to reconstruct society on ideal lines by the use of the bomb will recognise in this a healthy precaution. The progress of India, the wisdom land and the spiritual guide of humanity, has been thrown back centuries by this disregard of her tradition that knowledge of science should be imparted only to those who are *morally* and *spiritually fitted* to receive it. India's self-realization has been hindered by her following methods of training that are ruining the occident.

Again the ancient Aryas realized that in order that the teacher might create the right sort of feeling and desirable likes and loathings, arouse noble desires and torpify inferior ones, cause the sympathetic impulses to get the better of selfish ones, and revivify previously dormant sentiments, it was essential that he should be in a position to watch and guide the evolution

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of faculties, the birth and development of impulses, and the manifestation in concrete life of hereditary likes and dislikes and of inborn prejudices and to prevent the neutralization of his beneficent work by the supervention of maleficent agencies. This can only be done if the teacher is in *loco parentis* to his pupils. The ancients therefore devised the Gurukula system of educaton. The pupil dwelt with the Guru and was under his charge and superintendence for all hours of day and night. This system of education produced not Machiavellis and Bismarks but righteous statesmen like Vashishta and Vishwamitra, who advised and compelled by moral force potentates and sovereigns to serve their people. Rama and Laksman were, at the instance of Vashishat and Vishwamitra, sent to guard the sages from the onsets of cannibals at the risk of their lives in spite of tne reluctance of their sire due to parental solicitude. It produced not Napoleans but Kings like Rama who instead of devastating foreign lands and shedding blood in response to the greed for gold and the desire for territorial aggrandisement, voluntarily spurned the sovereignty of an Empire and the homage of innumerable vassal princes because *his* conception of Dharma demanded that his father's plighted word should in no way be slighted. It produced not prancing and swaggering rulers, who talked of "giving no quarter", but Maharajas like Ashvapati Kaikeya whose proud boast it was.

न मे स्तेनो जनपदे न कदर्यो
न मद्यपो नानाहिताग्नि र्नाविद्वान्
न स्वैरी स्वैरिणी

"There is no thief in my dominions, no coward, no drunkard, none who does not feed the sacrificial fire, none who is not literate, no adulterer or adultress".

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The sole hope of the world lies in the rejuvenation of this spiritual civilization. This is the verdict of the thinkers of the East as well as of the West, as is abundantly shown by quotations with which this article is interspersed. The Gurukula at Kangri is the first earnest attempt made in this age to revive *Dharma* and train students on spiritual lines. With the success of this experiment is bound up the future of the human race. The institution has been in existence for 9 years. It has on its rolls 275 students who are all vowed to lead a life of poverty, humility, and celibacy till they attain to the minimum age of twenty five. Nothing is charged for education and maintenance. Some of the workers are working on a bare subsistence allowance and some without drawing upon the College Funds even for that. The institution has evoked unprecedented enthusiasm. Its financial condition is, however, most unsatisfactory. There is no capital worth the name. The expenses come up to over a lac of Rupees every year. The next anniversary commences on the 13th of April 1911. May we hope that thousands of men and women who will assemble in the Gurukula Bhumi in Easter will liberally respond to the appeal for funds. The Gurukula has a claim upon all civilized people, irrespective of caste, color, or creed for it is fighting single-handed the common foe of humanity—the materialistic spirit of the age and the subtle spirit of commercialization of morals. It is trying to transfuse education which is a curse, as now used, into a veritable blessing which it was originally intended to be. We have every hope that our appeal will not fall on deaf ears.

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INDIAN PROBLEMS.

(II)

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।
तां स्ते प्रेत्याभि गच्छन्ति ये के चात्महनो जनाः ॥ यजुः ॥

"To regions filled with utter dreadful blinding darkness go those *suicidal* persons, both here and hereafter, who, neglecting to attend to their best interests and prospects, ruin themselves."

Saddest indeed is the state, infinitely pitiable forsooth is the plight, and most fearful verily is the fate of him, who ruins himself. Extremely dark and gloomy are his immediate interests as well as his future prospects. For him there is no happiness either in this life or in the next. Suicide is, in short, a sin of the deepest dye. It is the most unnatural, least pardonable, and worst of all. It is the sin of sins, folly of follies and the root of all real misery we see around us.

In these ever—memorable words breathing infinite pity blended with burning indignation does the Veda warn man against the folly of ruining or in any way endangering his best interests, proximate as well as ultimate, through folly, rashness, ignorance, indifference, inertness or perversity. While thus the Primeval Scriptures of Humanity and the most ancient, sacred, and authoritative Scriptures of India warn her people in the clearest of terms, what a spectacle do these latter present to the world? Pity, infinite pity, that India has for centuries been most perversely going against this divine warning given by the above Mantras. Her suffering and misery is due mainly to her not heeding it. Almost all her difficulties and troubles can be definitely traced to her suicidal tendencies and acts. India has for ages been the land of suicides. The people of India

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have lost all idea of self-preservation. Look at every thing they do; there is the stamp of suicide upon it! They run mostly after shadows and often leave behind the substance. They give up the essential and catch at the non-essential. They know not, nor do they care to know, what is of permanent value and lasting good, but are easily carried away by the ephemeral and the evanescent. They sadly lack the invaluable quality of introspection and circumspection. As the Veda* puts it "Having eyes they do not see, having ears they do not hear." They play with nature and toy with life; while deep ignorance, dire indolence, and dismal indifferentism wedded to frivolous folly hold them in their grim grip! They do not know who is their best friend and what is their worst enemy so that they hate the former and hail and welcome the latter to their utter discomfiture. Of tact, prudence, wisdom and common-sense they have little or none. Such are the frailties of the people of India in general; but among Hindus these weaknesses are [found to an alarming extent. They are the worst suicides—their suicidal tendencies are too notorious to need specification. In connection, however, with the Problem of Languages, we are obliged to specify at least one instance of the suicidal tendency of the Hindus.

THE VALUE AND IMPORTANCE OF SANSKRIT TO INDIA.

What blessings can Sanskrit confer upon the people of India? What are the benefits they can derive from a skilful use of that sacred language of India? What valuable services can it render towards the regeneration, development and unification of India's "dumb" millions? These blessing are so many, so valuable: so very urgent and indispensable, and withal so very obvious, that Sanskrit may truly be said to be the very breath and life and soul of

* उत त्वः पश्यन्न ददर्श ··· उत त्वः शृण्वन्न शृणोति ··· ऋ० १० । ७१ । ४

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the Indian peoples. And yet how do they treat that? Why, they run from Sanskrit as if it were a deadly serpent! A more suicidal course than this can hardly be conceived.

Had they any the least common-sense, they would not discourage the use of Sanskrit words in the several vernaculars of the country—they would not discourage the very thing they require most, they would not discourage the very thing they ought to encourage most, they would not hate their best friend that can regenerate and unify them and make them one people possessing the most ancient civilisation and the most glorious culture on the face of the earth; they would not, in short, be guilty of self-immolation by cutting off the sacred tie that happily binds them to their noble Past! Our people must remember that they are not the South-Sea-Savages without a past and cannot, therefore, neglect with impunity their languages and give up their sacred Tongue. They must never for a moment forget that they have to preserve, maintain and perpetuate the noblest of all heritages ever bequeathed by the ancients to the moderns.

Hopelessly as the Hindus seem to be divided and subdivided by deep-rooted caste-prejudices and most invidious social distinctions &c., they are not entirely without strong and permanent elements and means and bonds of unification around which they can, if they have but a little common-sense, rally together their scattered forces and shattered energies, and thus become knit together into one great people once more and for ever. In Sanskrit, for example, the Hindus possess, next to the Vedas and the Shastras, one of the strongest and the most invaluable bonds of uniformity and unification. The cause of Sanskri is one that makes for unity and all wise sensible lovers of peace and friends of unity cannot do better than promote its study. Sanskrit can furnish the much-needed bond by which

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the Indian Peoples can be drawn together, united, and made one People. And the most important thing we have to note in this connection is this that Sanskrit supplies the most natural, the easiest, and the simplest as well as the strongest bond of unification for the whole of India. Even the common religious tie which the Vedas and the Shastras can supply depends to a very great extent upon the one which Sanskrit and Sanskrit alone can furnish. Thus we see that the cause of Sanskrit is one that is bound up vitally with our ancient religion as well. Sanskrit is required for the propagation of the true ancient faith of the land. With the help of Sanskrit our people can remove some of the greatest impediments that at present block their path of progress. A skilful use of easy Sanskrit in the different vernaculars can confer manifold and unique blessings upon the people of India. Any sensible person will readily see that:—

(i) Sanskrit is essential to a right understanding of the true ancient religon of the country. If we want to preserve our religion we cannot dispense with Sanskrit. This fact is so well and widely known that Sanskrit is called the Sacred Language of India. Thus the study of Sanskrit is a religious duty.

(ii) With the help of Sanskrit alone can the people of India preserve and maintain the most sacred tie which still does bind them to their glorious past *i. e.* they can keep intact and unbroken their ancient culture, their unique individuality, and perpetuate their noble heritage in addition to preserving their pure holy Dharma. India has to preserve and maintain all that is noble, holy, and invigorating, all that is pure, bracing, and elevating in her magnificent hoary Past. And can she do this by giving up Sankrit? No! Sanskrit is essentially indispensable to the unbroken continuity of all that is sacred and valuable and

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glorious in India's Past. Let the ancient glory and greatness of India be the natural and fitting foundation upon which her future glory is to be reared. Let her Future be not cruelly and despotically severed from her great and noble Past. Then alone can that future too be great. Let her not be suicidal. Let her beware of the fate of Ancient Egypt. Let her preserve her high and holy identity. Is this too much to ask of her wiser and more thoughtful sons?

(iii) Sanskrit alone can weld together the several vernaculars of the country. By means of that language (which has not only given us all the Aryan Dialects but which has also enriched and developed the so-called Dravidian Languages of the extreme South) —yes, by means of Sanskrit-such a great degree of uniformity can be easily established among all the vernaculars of India that the differences can be practically reduced and limited to only the grammatical peculiarities and variations. Sanskrit abounds in easy little words, a good many of which are already to be found in all the vernaculars of India. From the Kashmiri and Punjabi of the North to the Tamil and Malayalam of the South all testify to the profound influence of the great Aryan culture and civilisation on their common Sanskritic Vocabulary. The extent of this uniformity ought to be increased by encouraging the use of easy Sanskrit. The only difficulty in the way of Sanskrit can be removed by establishing the popular Panjabi* in the Punjab and the popular Hindi in Agra and Oudh. At present in the Punjab and the United Provinces the official Urdu is most heavily and artificially burdened with Arabic and Persian. Instead of this if the *popular* Punjabi and Hindi be made *official* also in the two respec-

*Sanskritised Punjabi is hard to distinguish from Arya Bhasha (Hindi) as every reader, however superficial, of the Granth Saheb knows. *Ed. V. M.*

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'tive provinces a great advance will be made towards the easy solution of the Language Problem. Here the benign Government must come to the aid of the people in a matter which concerns the welfare of the whole of India. All the vernaculars of India have a common Sanskritic background. This must be widened and enlarged by the people who should also try and establish Punjabi and Hindi as the official languages of the Punjab and the United Provinces. This is the best, the easiest and the most natural course to adopt. By having an easy common vocabulary derived from Sanskrit for all the Vernaculars of India and by installing each vernacular in its own province, we can accomplish much towards unification. Let all lovers of unity and friends of peaceful progress push on the cause of Sanskrit.

(iv.) Sanskrit can also give the people of India the unique blessing of possessing one common indigenous "Lingua Indica" *viz*, Hindi (Arya Bhasha) which is understood by the greatest number of people throughout the entire country. Hindi containing easy Sanskrit words is, therefore, already *the* language of the whole of India. It now awaits official recognition as such. Like the Deva-Nagri Script, Hindi has no rival in the land. Let all true friends of a United India promote the cause of all three viz, the Nagri Script, Hindi Bhasha, and Sanskrit. With the least trouble we can establish all the three throughout the country. Let the wisest in the land devote their best efforts towards the accomplishment of this threefold object. Then other and higher problems will be found to be greatly simplified and will be readly solved. One need not be a prophet in order to assert confidently that the elevation of the vernaculars and the establishment of Nagari and Hindi as well as the encouragement of Sanskrit will confer real boons on the people of India and enable them to take up for solution much more complicated questions.

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(v) Sanskrit can furnish the vernaculars with a fine common indigenous scientific Terminology* rivalling and even excelling the Greek-Latin one employed in English. Let our people have, by all means, the real scientific industrial and commercial culture of the West; but let them have it all in their own vernaculars so as to make it their own. Let them not sacrifice their mother-tongues, at least those of them which possess literatures worth preserving,

(vi.) Thus Sanskrit is of the greatest value in enriching, developing and elevating the much neglected vernaculars of our country. And with the development of our vernaculars that of our people will proceed on a sure and permanent basis. In order that education, culture, and enlightenment may permeate the entire populace, they must of necessity reach them through their mother-tongues. When will our leaders and wise men take up the cause of our Vernaculars and Sanskrit?

(vii.) Thus with the help of Sanskrit and the developed vernaculars, our people can thoroughly assimilate, without losing their individuality, all that is good, valuable and elevating in modern culture, of science, industry, art &c while fully preserving and perpetuating all that is pure, noble, and invigorating in India's Past. We think that Sanskrit is of the greatest use in both preserving the glory of our Past and opening up the Future, in all its glory. Sanskrit holds the key to the preservation of the one and the opening up of the other. All wise builders take care to build upon the solid groundwork of the Past. Let us also take care to build our

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* धर्ममिति = Thermometre. भारमिति. Barometer. ज्यामिति Geometry. त्रिकोण मिति = Trigonometry. भास्पूर = Phosphorus. रुद्र = Radium कुनंनमा = Gravity..

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future, if we want it to be great and glorious, upon the rocky foundation of our majestic Past. This can be done most easily with the help of Sanskrit only.

(viii.) Sanskrit can draw nearer and closer the East and the West as it is common to both. It is one of the few means of bridging the gulf that unfortunately yawns at present between the Eastern and Western Branches of the Indo-European Aryan Family.

(ix.) And certainly Sanskrit can be made the means of amalgamating the different sects and castes of Hindus among themselves. Sanskrit is the *sine qua non* of Hindu Unity and solidarity. Let the Hindus, therefore, if they are wise enough, lose no time in useless wrangling but set about at once to bring about their unification and solidarity by promoting the cause of Sanskrit, Hindi, Nagari, and the Vedas and the Shastras. Let these four be written on the heart of every Hindu. Let every Hindu love, cherish, venerate, and use in his every day life all these four. Let him prize each of these four more than his very life. The salvation of the Hindus depends on these. Nay, their very existence depends upon these four. Let the Hindus establish the perfect Deva Nagari Script as well as Hindi, let them study Sanskrit and the Vedas employing the former for the various purposes noted above. This is their fourfold sacred duty.

X. Lastly as Sanskrit is very closely related to Persian, by its means the Moslems can be drawn nearer to the Hindus. But let the Hindus first and foremost unify themselves. Let them strengthen and fortify their own position. Let them give up all that is weakening, degrading and debasing. Let them endeavour to be strong in every way by all peaceful means. Let them desist from useless wasteful attempts at putting the cart before the

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horse. Is it too much to assert that without strong and perfect Hindu Unity it is idle to dream that they can in any way influence others.? Let them, therefore, aim at their own unification and solidarity. Let them devote their energy to self-preservation.

The above are some of the great services which Sanskrit can render towards the regeneration and development of India, so great is the value of that sacred language to this continent-country. Sanskrit can breathe life into the dead body of the Indians. It can bestow upon them the blessings of *unity* and *solidarity* and while fully preserving their noble *individuality* and *ancient culture and religion* it can also promote and hasten the formation of India's *nationality*, giving fair promise of a great and glorious future before her. The very life, soul and vitality of India depend upon Sanskrit. Do we yet realise this? Take away Sanskrit from the Indians and you take away everything that is valuable and beneficial—you leave nothing that is noble, purifying, uplifting, bracing and above all unifying—you leave nothing upon which they can rest and live and thrive. Take away Sanskrit from the Indians and you deprive them of their noble ancient culture, civilisation, religion and individuality—you deprive them of their very breath and life and soul! Take away Sanskrit from India and India will be life-less—dead! And yet the Indians want to run away form it as if it were a deadly viper! Can folly go further than such a suicidal move? And look at Sanskrit—is there any other tongue which can even approach it in value and excellence? With the best of means and materials at our disposal, with the best and most perfect language and alphabet, if we still find ourselves far behind other peoples on the globe, who is to blame? We have everything best of its kind whether it be language or alphabet, land or lineage, law or literature, religion or scripture—yes we have everything best of its kind; but we have

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not got one thing which can utilise all that—we have not got Common-Sense! Ah! when will our people have *that*!

Let us now sum up, before we proceed to consider the next problem, the main conclusions and that can be drawn in connection with the two problems of Race and Language already considered:—

I. To eradicate race-bias, caste-prejudice, class-hatred &c., and to promote better, kindlier, and more sympathetic feelings between the various communities that inhabit this continent-country:—

(*a*) Caste Conferences and Reform Associations must take up the sacred work of educating their members and the masses; and of apprising them of the great injustice cruelty and danger of ill-treating the so-called lower castes, depressed classes, degenerate and backward communities.

(*b*) The Higher Castes and Better-off forward communities should not rest satisfied with their own betterment and progress but should endeavour to raise and elevate those that are below and behind them. Thus the Brahmins, the Kshatriyas, the Vaishyas &c., should undertake, in addition to the work of bettering themselves, the holy work of uplifting and educating the Shudras and the other lower classes. Bands of devoted young Brahmins, possessing the necessary qualifications, should engage in educating the lower and depressed classes and aboriginal tribes.

(*c*) All these several active bodies should send their representatives to a common Central Organization to be called the Bharteeya Sabha where inter-communal as well as general matters affecting the interests of some or all must be fully discussed, settled and safe-guarded.

(*d*) To solve the Hindu-Moslem Question, the Hindus must wake up from their lethargy and first set

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about the indispensable task of putting their own house in order. Unless the Hindus become strong and united, unless the Hindus reform themselves in every way and attain Solidarity, the Hindu-Moslem Question cannot be solved satisfactorily. Unity and Strength must be the watch-word of the Hindus. Let them have that first.

II. The following suggestions are made to solve the Language Problem:—

(*a*) The establishment of one Uniform Script for India such as the "Perfect Deva Nagari" alphabet.

(*b*) The adoption of an easy "Lingua Indica" such as the very commonly understood Hindi (or Arya Bhasha) for inter-provincial communication.

(*c*) The study of Sanskrit must be encouraged.

(*d*) The Development of the Vernaculars into First-class Languages like those of Europe.

(*e*) Sanskrit must be used to give them uniformity.

(*f*) Sanskrit must be used to furnish them with a Common Scientific Terminology.

(*g*) These perfected Vernaculars must be made the medium of all kinds of Education—Primary, Secondary, Higher &c.

Before we leave this Problem of Language and take in hand the next Problem of Education we have to touch upon a very important point closely connected with both the problems. It is this: Not only these two but many other Indian Problems would present far less complications and difficulties if the most natural and convenient methods be adopted in dividing the Country into Provinces according and corresponding to the principal Languages that have a time-honoured literature of their own, worthy to be preserved and developed *e. g.* Bengalee, Hindi, Punjabi, Gujrathi, Marathi, Telugu, Tamil, Kanarese and Malayalam

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&c. The existing division into Presidencies and Provinces is quite arbitrary and has been the fruitful cause of much avoidable and quite unnecessary trouble, inconvenience, complication, embarrassment and what not. In dividing and cutting up a country like India into provinces the foremost consideration ought to be given to the Language-Areas. No other considerations put together can be so potent as that.

Hence "Common-Sense" suggests some such divisions as the following:—

I The Deccan to be divided into Six Provinces *viz.*, 1. Guzrath, 2. Maharastra, 3. Telangana, 4. Karnataka, 5. Malabar, and 6. Dravida, corresponding to the six principal vernaculars prevailing in the peninsula *viz* 1. Guzrathi, 2. Marathi, 3. Telugu, 4. Kanarese 5. Malayalam, and 6. Tamil.

II The North to be divided into 1. the Provinces of Agra, Oudh, Behar and Central India 2. the Punjab, 3. Bengal, 4. Orissa, 5. Sindh, 6. Assam,. according to the vernaculars of Northern India viz., 1. Hindi, 2. Punjabi, 3. Bengali, 4. Uria, 5. Sindhi, and 6. Assamese.

By thus dividing the country into about Twelve Chief Provinces corresponding to the Twelve Principal Vernaculars of India and by installing in each province its own particular Vernacular not only the Language and Educational Problems but also other questions can be tackled and solved far more easily and satisfactorily than in any other way. When a thing can be accomplished in a simple and easy manner it is not wisdom to overlook it and follow most complicated and involved methods of wasteful and even doubtful consequences.

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III

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत। क्षुरस्य धारा निशिता
दुरत्यया दुर्ग पथस्तत् कवयो वदन्ति ॥ कठः ॥

"Arise, awake, and shake off all stupor; learn from the truly ablest worthiest and the most excellent as well as the most exalted, for most difficult to tread is the path of progress as if paved with sharp razor-blades; thus do sages warn man"—Kathopanishad.

In these ever-memorable and never to be forgotton words does the Upanishad warn mankind that the path of ascent that leads to real advancement and certain bliss is the most trying possible and that therefore man must wake up. His Majesty the King of England too has called upon Englanders to wake up. Mr. Roose-Velt, the ex-President of the United States is also rousing up the whole of the American Continent. Germany, France, Japan, Turkey, China &c., have risen already and are wide awake. Now, if the people of England, Europe and America—those breathlessly running progressivists of our age of progress, those who are in the van of civilisation—have felt the need to take up the Upanishadic Cry of "Wake up," albeit narrowing it down to the limited sphere of Politics, how much more do the people of India, the dumb slumbering masses of this ancient land of Rishis, Sages, Prophets, Philosophers and Saviours, need to take and lay to heart this same doubly sacred warning coming from very remote times and lands. The Sacred Scriptures as well as the present Emperor of India have both joined in sounding the note of alarm: Will not India in her turn respond to the noble call of duty and wake up, not in the narrow sense of practical politics as the Westerners understand it, but as the ancient sages of India understood it? For if any people on our globe have need to wake up, it is the Indians—and among them the so-called Hindus especially—who require that most of all.

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We rejoice to see that the Moslems of India have fully shaken off their lethargy and are trying their utmost to better their condition in every way. While we fully sympathise with the unceasing activity of our Moslem Brethren, we regret to see that the Hindus are still slumbering. Has the consuming zeal of their fellow citizens no educative effect upon the Hindus? Will they not even respond to the sacred call of duty sounded by their Holy Scriptures and their Emperor alike? Considering the immensity of the work of regeneration, reform and general improvement that lies before the Hindus they are doing next to nothing to better their condition. Ah! How long will the Hindus continue to lie stupid in ignorance, folly and soul-destroying torpidity! One of the most characteristic features of the Hindu (Aryan) System of Religious Beliefs is that the root of misery, suffering and evil is recognised to be ignorance, folly, illusion' and perversity and not Satan or the Devil as the Christians and the Moslems believe. The highest purpose and ideal placed before the Hindu is to dispel ignorance folly &c by the means of True Knowledge Wisdom. Hinduism accords so high a place to Wisdom and Knowledge that the very name of the Hindu Scripture. Veda, is a synonym of both of them; and that salvation itself is believed to be secured by means of knowledge and wisdom and devotion. And yet strange to remark, while we find the believers in the existence of a Satan exerting their utmost to establish Seats of Learning, the Hindus remain as indifferent as ever preferring ignorance and folly and inactivity—the very things they are enjoined by their Scripture to dispel! How sad and unworthy of Hinduism is this indifferentism! The Holy Scripture of the Hindus commands them to "Arise, Awake, and Learn!" But they prefer to "Sleep, Slumber, and Fall!" The immortal Gita held in high esteem by the Hindus declares in clarion tones नहि ज्ञानेन सदृशं पवित्र मिह विद्यते=Verily, there is nothing in the whole world so holy and chastening, so pure

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and ennobling, so refining, elevating, and purifiying as True Knowledge and Wisdom, as Right Perception and Judgment. There is further the following sublime commandment in it:—

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

"Therefore, with the sword of Knowledge and Wisdom cut off and get rid of all manner of doubt and darkness, which owing to ignorance, folly, illusion and perversity is troubling thy soul and has taken possession of thy heart; arise and stand up, O Bharata, *and do thy Duty." Will the Hindus slight this most appropriate call to duty sounded by their beloved Lord Krishna? Let them note carefully the following as coming from the same authority:—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

"Whence, O! whence, has this un-Aryan, ignoble and hellish gloom come over thee, O Arjuna, just at this most perilous time of distress, dismay and disruption?" What can be truer, more appropriate, more realistic, and at the same time more lamentable than the above? Every word of the following deserves careful attention.

क्लैब्यं मा स्मगमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यंत्यक्त्वोत्तिष्ठ परंतप ॥

"Give not thyself up, O Partha, to unmanly dejection, distemper, gloom, lethargy and indifferentism; for this does not become thee. Get rid of all weakness and give

*Bharata as meaning India also will give a peculiar signification to the whole as fully applicable to India of our day.

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up too all weak heartedness. Abandon all mean doubts, fears and hesitation. Arise, O Parantapa, and do-thy duty."

Turn we now to our duty and consider the great

PROBLEM OF EDUCATION.

This is the Problem of Problems. It is the central problem around which all others move. It can best be presented under the following sub-heads: (1) The meaning, Motive or Purpose, (2) Medium, Masters or Means, (3) the Mode, Method or Manner, and (4) the Matter, of Education.

We shall take these one by one.

(1) First, the Meaning and motive of Education. *What* is Education and *Why* is it required? The answer to this will manifestly depend mainly upon the view men entertain about Life and the World in general. In what light do they take the World and look at Life? As a Battle Field, Hunting Reserve, Play Ground, Pleasure Garden or Trip, Gambling House, Examination Hall, Penance Grove, Self-Immolation-Pile, Holiday-Making or what? Consciously or unconsciously these and such different ideas about the World and Life will highly colour and ineffably tinge the whole question of Education. Those persons, for instance, who regard the world as a vast battle field where the success is his, who is best-equipped as well as quick, adroit, cool, brave, skilful and circumspect, full of cunning resourceful stratagems &c will take care to give a prominent place in their educational systems and institutions to the special development of the above mentioned qualities that go to make the successful fighter. On the other hand those others who look down upon life as fleeting and unreal as a mere passing dream or as a dreadful curse will go through it either as listless, indifferent, indolent, beggars or as self-immolating penance-

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mongers. The former standpoint is the product of western culture, while India alone is now the recognised home of the latter. Our listlessness and indifferentism are the great foes India has to fight against.

From the above it is clear that there is great conflict of opinion about the meaning and motive of Education. There are people who maintain that the Western ideas about Life and Education are far better than those of the East and that therefore India should give up her Oriental callousness and learn from the West to be a good and brave fighter. They point out that it would be infinitely better if instead of regarding Life and the world as a mere bubble, dream or curse, India were to look at it as an eternal battle field. There are others who argue that India need not learn this "new" teaching from the West, that that teaching is not new at all but that it is at least as old as the Gita from which the Indians must learn it. Should India then follow the teaching of Lord Krishna, as propounded in that beautiful "Song Divine" the Geeta. And is that not far better—infinitely better than indiffeentism? To do full justice to the Geeta and Krishna we must note that the fight recommended is a fight of Knowledge, wisdom and righteousness against ignorance, folly, and wickedness.

But we are entering forbidden ground—the region of philosophy, especially dreamy philosophy, which we must all learn to hate. Let us be more practical. Let us give the common-Sense View of Education.

WHAT IS EDUCATION?

True Education is the Systematic Training and Harmonious Development of the individual's powers and faculties, bodily, mental, moral and spiritual, so as to secure peace, order, and happiness to the entire group to which the individual belongs. This, of course, includes the

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weeding out of undesirable habits, tendencies, tastes, traits &c. that occasion and breed all the strife, conflict, and misery we see around us. Thus we see that the object and purpose of Education must be individual as well as social improvement resulting in general efficiency and well being; the ultimate aim being, of course, perfection of both. Much more depends upon the right solution of the Problem of Education than is generally thought. A good deal of the suffering of mankind is the result of defective, faulty Education. Rightly conceived, Education must be such as can make us *good*, *able* and *wise*—good to our fellow-beings, able to act our part manfully and wise to prevent and remedy much of the unhappiness which is preventable and which is the out-come of ignorance and faulty education. That is defective education which fails to make the recepient good, able as well as wise. Each of these three qualification is necessary, indispensably necessary in a really well-educated person. But if men regard or are taught and advised to regard the World as a vast eternal Battle Field, where keen competition. hot rivalry, mean envy, jaundiced jealousy, selfish greed, unholy ambition and inhuman cruelty wedded to deft deceit, wily cunning, beastly lust, and subtle stratagem hold the sway over man's head and heart as pointing the way to success, then, as at present, there can be little hope of mankind receiving the right sort of Education " common sense" suggests for the well-being of humanity. As long as narrow and defective education is in fashon, so. long will wrong ideas continue to unsettle men's mind, so long will unmanly passions sway their heart leading to conflict, confusion, consternation not to say of malice, ill-will, hatred, wars, bloodshed &c.

(2)-*The Medium* of *Education*.—This is again two-fold, having regard to *person* and *languages*.—As the problem of education is one that determines the courses

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of all other problems, the highest and best quality of persons should devote themselves to the sacred task of education as of Government and administration. Persons of character, worth and learning are to be entrusted with the one as with the other. If mankind is to be regenerated, elevated and ennobled, the best portion of it must take upon itself these two most sacred tasks of Education and Government. Until these highest functions are brought under the direct control and guidence of the noblest of mankind, there is very little to be expected in the direction of general improvement in the moral and spiritual well being of humanity on the whole. If the law of Heredity requires, on the one hand, that, for good education, the very conception, birth, parentage and earliest influences ought to be good; the Law of Environment, on the other hand, demands that the parents, guardians, teachers and companions as well as all early and later influences ought to be good as well. In other words, according to these laws, good lineage, good guardians, good company and good teachers are as much essential to good breeding and sound education as pure air, pure food and pure water and surroundings are essential to sound health. Both heredity and environment affect our welfare much more than we think. Blessed far would be the time when parents, teachers and states could be persuaded to devote more attention to the careful bringing up of children than they do at present. By means of early careful training along liberal, rational, scientific lines much of the narrow bigotry, meanness, selfishness and inhuman savagery could be eradicated and wars, bloodshed and similar evils could be averted.

Secondly as regards the language which is to be the medium of Instruction we repeat that it ought to be no other than the mother tongue. Thus in Bengal Bengalee, in the Punjab Punjabee, in Gujrat Gujrathee, Maharashtra Marathee, in Telangana Telugu, in Karnatak

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Kanarese, in Malaber Malayalam, in the extreme South Tamil, in Orissa Orea, and Hindi in the remaining provinces (of Agra Oudh, Behar, central India, Rajputana Sindh Nagpur or) ought to be the medium of Instructon Primary, Secondary as well as Higher Education in the Sciences, Arts and the Industrial, Agricultural and Professional Courses should all be given in the Vernacular of the province as described above. The greatest mistake committed during the last century in India was to give prominence to English and overlook the claims of the Vernaculars and Sanskrit. If we allow this fatal mistake to continue any longer then it is far better not to speak of reform, improvement, and regeneration but to fold our hands, sit quietly, indifferent and dead to all good work and influences. Do we really feel for our country? If we do why then neglect the vernaculars so woefully and obstinately. To make the problem of Education, easy of solution, we suggest what may be termed the Linguistic Division of Provinces thus:—

The Dekkan can be very conveniently divided into seven Provinces, corresponding to the principal language spoken in that part of India: Tamil, Malayalam, Kanarese, Telugu. Orea, Marathi and Gujrathi. The North too may be divided into the central Hindi Provinces of Agra Oudh Behar Central India and Rajputana surrounded by the Punjab, Sindh Bengal &c. or where of course. Punjabi, *Sindhi and Bengali ought to reign supreme. Having thus divided India into its very natural and convenient Linguistic Provinces, the people of each Province should undertake the great and glorious task of developing each provincial language and of raising it to the high position attained by the European Languages such as German, French, English &c. Each Province must have a fully-equipped perfect and

*Provided Sindhi has a literature worth preserving. If not Hindi must be substituted.

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complete System of Education like Germany, France, England &c. all imparted in the particular vernacular of that Province. Let our people try to make India rival Europe, in its good points of course. Let Bengal try to rival Germany, let, the central Hindu Provinces endeavour to rival France, let the Punjab put forth efforts to rival England, and so on. If the task is stupendous, it is no less glorious. In trying to develop the mother tongues, the people will have to develop themselves by means of a perfect system of education. The special efforts to be made will awaken lively interest and call forth into full play the latent powers and stimulate the nascent energies of the people to bud forth into proper action and healthy activity. Is all this to remain insensate frothy talk? Will not our wise men take up this splendid, almost sacred duty? As already pointed out, these provincial languages must be developed by means of Sanskrit. This will give us due uniformity amidst variety and will have the additional advantage of solving the problem of a national indigenous "Lingua Indica" for the whole of India viz. easy Sanskritized Hindi. Thus, also, while growing, developing and advancing, India can preserve and maintain her noble identity and individuality which is her peculiar and sacred heritage.

While it is necessary on the one hand to preserve our identity, it is also imperative on the other hand not to keep ourselves aloof from but strictly in constant touch with all that is good, valuable and fine in the modern phase of European civilisation so that India may fully profit by it by making it her own. This object can be attained if the aspirants after government service that have to learn English willingly devote their spare time to the necessary work of translating into the Vernacular of the Province any new works published in the English Language upon any useful subject. At present too much time, money, and energy is wasted over merely learning English by the

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Indians. Even in England the people pay more attention to other more useful studies of practical, scientific, Industrial, commercial value But here in India no such practical studies are provided for in the Vernaculars, every one has to learn a most difficult foreign tongue the mere smattering of which requires long, tedious and laborious years. And this strain upon the Indian student's faculties is so great that he has hardly sufficient energy left for undertaking any serious work which may require continued, prolonged and well-sustained exertions. Only the very highest intellects can withstand this severe extra strain put upon their constitution. The Indian student thus subjected to a defective course of studies is then blamed as not possessing the spark of originality! Can any thing be more unfair than this? Let the blame be cast upon not the students but on the defective system of education through the medium of a most difficult foreign tongue. And yet this mistake is allowed to continue without a protest or a murmur from any quarter! Do you want natural vigour and originality? *Revive the noble ancient Brahmacharya System and impart all education through the medium of the vernaculars. There is no other way.*

(3) *The Manner, Mode or Method of Education.*

We of course advocate our ancient Gurukula or Brahmcharya Method of Education or at least a modified system of it, suited to meet the modern requirements. Our noble ancient practice of setting apart one-fourth part of a lifetime to studies and education is the thing we want to recommend to be adopted by all. Devoting a quarter of our life to the preparation for the business of life is the most urgent need of the times. According to the Gurukula method, the pupil is placed under the tender and ever watchful care of able and holy teachers who are to mould

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his character and develop his faculties in the most desirable direction. The Guru, as the Teacher was called exercised the most wholesome, and the profoundest influence over the entire nature of the pupil. Even now if the best, ablest, wisest and most saintly men of our age give their lives to the sacred work of educating the youth along right lines and upon liberal scientific principles, most of the evil tendencies of our times will disappear. The holy work of education must be in the hands of selfless, liberal men of noble natures. The Gurus, teachers of man, can make him an angel or a beast. If the teacher belongs to that tribe of persons who seem to think that man is only a higher beast of prey, then the result of his work would be to add so much more misery to the already brimful cup of human suffering. Mighty fleets, splendid armaments and magnificent Dreadnoughts would be required to maintain the prestige, dignity and glory of man, as being only a higher animal of prey !

But under the Gurukula system, selfless, altruistic Sannyasae, Saint, or Hermit of holy fame was the chosen Head of a devoted band of holy workers in the noble cause of emancipating man. For the ancients knew full well that neither conquest of the land nor over the sea neither conquest of the air nor over the whole of Nature can avail man aught if he does not conquer the beast in himself. Another most important advantage of the Gurukula System is that it strikes at the root of all invidious distinctions and gives equal facilities, opportunities and privileges to all without the artificial considerations of rank and birth. A great Prince, King-Maker, Politician, Statesman, Moralist, Philosopher, Philanthropist, and Yogee like Lord Krishna could study with and befriend a poor son of a Brahman like Sudama; and an unknown orphan lad like Satya Kama could receive the highest education under that noble ancient Gurukula System. Why

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should we not revive such a noble institution of the past if we want to do away with one of the besetting evils of our morden society——the invidious, artificial distinctions of birth, race, class, party etc. When all had to submit from the prince to the pauper to the strict discipline and equal impartial treatment of the Brahmacharya system in their boyhood and youth, the axe was laid at the very root of false pride, vanity and prejudice that give rise to bitterness and hatred in after life. Thus we see that by re-establishing the grand Gurukula Institution of yore, the Hindus can get over their present social inefficiency and attain again to pristine eminence. It can bring back to them their lost strength, knowledge, wisdom, and purity as well as unity, greatness and glory. The Hindus declined when they gave up that grand institution of Brahmacharya and if they want to regain their lost footing they can hope to do so only by reviving it. Besides the strong sense of equity, brotherhood and union it inspired in the heart of the students, that ancient system allowed plenty scope for the full play of such excellent qualities as active benevolence, sympathy, selflessness, mutual service, love, friendship, respect for elders and regard for the feelings good, happiness &c of others. And, above all, the discipline of Bramacharya engendered a noble character in which manliness was blended with meekness, firmness with gentleness; boldness was tempered with discretion, an adventurous spirit with coolness, valour with virtue, knowledge with modesty; and power was coupled with selflessness, strength with justice, desire, ambition and aspiration with moderation, tact, and wisdom. Bramacharya endowed men with vigour, fortitude, perseverance, manliness; energy, power, courage and valour, the very traits in which the Hindus are deficient owing to their criminial neglect of that grand unique ancient system. The decay, degeneration and downfall of the Hindus is the punishment for that neglect.

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As regards the secondary methods of instruction, we can only refer to them here. The manner of imparting education ought to be pleasant, winning, attractive gentle and sympathetic, never repellent, dry or monstrous. The Direct, Conversational, Experimental and Kindergarten methods can all be employed with great advantage. Languages can be learnt most easily by the direct conversational methods, supplemented occasionally by the compositional and other methods.

(4) The Matter for study and the scope of Education should, of course be as wide as human needs, interests, tastes, aspirations and ambitions &c require, suggest, or dictate. If the Indians want to be perfect, they must neglect nothing that is needful, useful, valuable and beneficial. Science, Art, Industry, Manufacture, Commerce, Agriculture &c must all be fully and completely represented in the course of studies and both the theoretical and the practical as well as the physical, intellectual, moral and spiritual aspects of education ought to receive their due recognition in the building up of a high, noble and harmonious character. But we must repeat that all instruction should be imparted through the vernaculars. The people of India are said to lack in proper initiative, courage, enterprise and the creative faculty so essential to the progress of a nation. But this is due to no inherent defect of the people. They can all be revived by the remedial measures we have suggested *e. g.* the Brahmacharya system, develop ment of Vernaculars &c's.

As we have already suggested each province ought to have its own Schools, Colleges and academic institutions attached to a University, teaching as in Germany all branches of study theoretical as practical, entirely through the medium of the vernacular of that province. Here is a vast scope for constructive work of the highest promise —and energetic young men under the tactful leadership of

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wiser and older heads should form themselves into active associations and carry on peacfully the most sacred work of elevating the mother tongues and educating the masses. When each province will have thus as thorough a system of education as obtains in a country of Europe, so that all the people of the province can freely take full advantage of it, a great step will have been taken towards the emanciption of intellect and—if unsectarian moral education be also provided by the Government—that emancipation of intellect will be accompained by another of the heart as well, the two together combining to form and mould the character of the people in the right way and give it the much-wanted practical turn or bent to counteact the most pernicious evils of general apathy and sloth and stupidity. So far as the Arya Samaj is concerned, the Gurukula at Kangri which owes its existence to the self-sacrifice of Mahatma Munshi Ram can form the nucleus of a University. It has got an excellent Staff. Research work has already been commenced by Professor Maheshcharan Sinha who is a capable man. There are provincial Gurukulas at Farrakhabad and Deolali. If the Arya Samaj learns to organise its resources and the great and rich Hindu community supplies the necessary funds, a Gurukula University can be a *fait accompli in* no time.

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EDUCATION, ANCIENT AND MODERN.

Education varies in outward form from age to age, but its principles never vary. The greatest periods in human history have been those, when the principles underlying education as a science and an art were most completely expressed. In the present article, I propose to deal very briefly with those different periods in the world's history, when education reached a high standard of spiritual efficiency and compare them with the standard of our own times in India.

The first period I most naturally take from the records of ancient India itself. It is difficult to get clear historical evidence of the early Vedic times, but we can all see that a very high ideal of education must have existed to have produced such marvellous results. The principles underlying this period of human knowledge may best be seen in the division, or arrangement, of human life into the four ashrams, or stages. Rarely, if ever, has a nobler conception of education been formulated in theory than this. In certain aspects, as we shall see, it was imperfect; but it gave a wholeness to the discipline of character among those who followed it which was truly noble. All life down to its last stage was to be a school of character. That was the ideal. At each stage the Aryan, who followed the Shastras, was required to cultivate a new experience. The active and the contemplative, the social and the individual, the human and divine, in life were all included in that experience. Professor Bloomfield in his 'American Lectures on the Religion of the Veda' strangely calls the ashrams a "mechanical and exacting arrangement, which allows the claim that life is an essentially solitary pilgrimage, the goal

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being personal salvation." "There is no provision" he adds "in such a scheme for the interests of the state and the development of the race. Unintentionally, but none the less effectively, they are left out of account leaving a corresponding blank in India's national character." The criticism here presented by this able Sanskrit scholar is singularly lacking in a true understanding. The last stage of life indeed is solitary—a preparation for the great hereafter. But to regard the first two stages of the Brahmachari and the Grihasti as making "no provision for the interests of the state and the development of the race" is to misunderstand them altogether. It is just for that very propose that they are intended. They are distinctly social rather than individual. This is only one out of many criticisms which show a lack of appreciation for the greatness of ancient Indian life.

I need not sketch the four ashrams in the 'Vedic Magazine'—the bodily chastity, the obedience to the Guru, the study of the Vedas of the Brahmcharia, the duty of producing healthy, well-born off-spring, of guiding and ruling the family, of working for the community of the Grihasti; the daily prayers and sacrifice, the retirement, yet kindly contact with the world of the Vanaprasth,—' ever a giver, not a receiver, compassionate to all beings' ; the complete retirement and absolute detachment, even from family ties, of the Sanyasi—'a *muni* of collected mind .....rejoicing in the Supreme self'. The picture is given in the Manu Smriti, and repeated in the Bhagavad Gita, and is known in its ideal form to every Indian, who loves the past history of his own country and looks back with pride on the things which made India great.

The spiritual vision, opened by such a system of training, helped the more practical faculties of the age. Scientific achievements of an elementary, but remark-

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able, order sprang directly from an education worked out along these lines. I cannot refrain, before passing on, from quoting the picture given in the Manu Smriti of the final stage, the Sanyasi.

'Let him not wish for death, let him not wish for life; let him wait for the time, as a servant for his wages.

Let him set feet purified by sight, let him drink water purified by a cloth, let him speak words purified by truth, let him do acts purified by reason.

'Let him endure harsh language, let him insult no one; let him not, relying on this perishable body, make an enemy of any.

'Let him not return anger to the angry; let him bless when cursed; let him not utter lying speech scattered at the seven gates.'

I have said that the ideal was incomplete in the light of our modern standard. It is so specially on this one side, that such an education was confined to the twice-born. The very Manu Smriti, from which I have taken this beautiful passage, has phrases, which are terribly inhuman, concerning the punishment of the Shudra, who should attempt to read the Vedas. There is no need to quote them, but they are there. They must modify our judgment when comparing the present with the past to the detriment of the former. A blind reverence for the past is as unwholesome as its depreciation.

We turn to a very different civilisation, when we come to ancient Greece in the days of Pericles, Plato and Aristotle. Here again we enter a truly great period in human history, an age when some of the wonderful advances in the world's thought were being made. Much

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undoubtedly was due to the precocity of Hellenic genius, but not all. When we study the writings of the great teachers of Greece, we find that they had an ideal of education which was singularly noble. The classical writings, which give us the clearest picture of their system, are the 'Republic' of Plato and the 'Politics' of Aristotle. I cannot enter deeply into the subject, and yet it is difficult to explain it in a few words. The Sophists of Plato's time were offering an education which would lead to material success in life without any inculcation of morals. The Sophist's education was selfish to the core. Plato denounced them and overthrew their position. Education, he boldy declared, was a social matter. It was not individual gain, but the benefit of the state, which was its goal. In Plato's system we note the large place he gives to healthy gymnastic in the early stage. Again he attaches immense importance to music and art for the cultivation of the emotions. He would seem to teach us that the physical, emotional and imaginative sides of our nature need first to be highly cultivated, before the logical and intellectual are strongly developed. This is strictly in accord with modern psychology and with our knowledge of the sub-conscious mind. It is also in accord with the well-known fact, that the intellect alone is apt to become individualistic in its tendencies, while the emotions are social. Aristotle carried on the work that Plato had begun, and added some remarkable thinking of his own. One of his main positions is, that the right use of leisure, (the contemplative ideal) is the ultimate stage, beyond either the political ideal or the fulfilment of the social function. Here he comes very near to ancient Indian thought, which placed the Vanasprasthi and Sanyasi stages (representing contemplation) beyond the Brahmacharic and Grihast stages which represented the social function.

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I would point out that during this period of education just as in Vedic times, the mind of man made a great stride forward. "It was during this age" says Professor Burnet 'that the human intellect first entered into *assured* possession of all the provinces it has ruled over since. All this was made possible, just because the Greeks learnt to love knowledge for its own sake and not for its results."

I noted the low position of the Shudras during the earlier Vedic period. In Athens the position of the lower classes was even more degraded. They were slaves. The Athenian 'democracy' was no democracy at all, in the modern sense of the word: it was a very small number of free citizens holding in subjection an immensely larger number of slaves. These were regarded as goods and chattels to be bartered and sold, and no care whatever was spent upon their education.

My third picture will be taken from the Middle Ages. Let us visist Oxford during the Thirteenth Century. Nothing is known there of Vedic civilisation: for the East is only heard of in fable. But Aristotle and Plato are looked upon as Masters of ancient learning and held in highest reverence, though their systems are only imperfectly understood. In certain aspects mediæval education was very incomplete; but on one side an immense stride forward was taken compared with earlier ages. The underlying ideal has now become wholly and unmistakably Christian, and the atmosphere has become saturated with the Christian conception of the equality and brotherhood of all mankind. St. Francis of Assisi had lived his life, and the Franciscan movement has spread to every University in Europe,—

Sweet St. Francis of Assisi, he who called the very flowers
Sisters, brothers, and the beasts, whose pains are scarcely
less than ours.

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Serfdom and inequalities of all kinds gradually gave way before that spirit, and the modern conception of equal opportunity for all classes of men became recognised. Above all education was offered with free and open hand to the poorest and most degraded, as well as to the rich.

The Franciscans entered Oxford in the year 1224, and took up their abode in the most miserable quarters of the city among the lowest classes. They called their house of learning, Paradise, the Garden of the Lord. There they lived, teaching the most ignorant and depressed classes. There was at Oxford one quarter of the town, which went by the name of 'Old Jewry.' Thither had flocked the slighted and despised Jewish race, which had been treated in earlier days with bitterness and hate. In the heart of this Jewish quarter another College house of the Gray Friars was built, and the tenderest love and sympathy was shown to all the people round about. Among the ranks of the Franciscan scholars were men like Roger Bacon and others, whose scientific researches led on to the great modern world of discovery and invention.

Out of this atmosphere of 'plain living and high thinking' a new social order began to spring up throughout the length and breadth of England, a social order which built hospitals and colleges rather than monasteries; a social order which left out no class of the community as common or unclean; a social order which led the way to the great medical and sanitary reforms of later days.

When we turn from these three ideals of the past to the present form of Indian education, we are at once struck by a difference of spirit and conception. It was in the early Victorian age that the system of Government Education was introduced into India. This was a time of

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great material progress in which ideas of utility were most prominent both in philosophy and life. In England itself the London university system, which made examination the sole test of knowledge, was introduced, and this model was transplanted bodily into India. Since those days the inadequacy of the London system has been recongnised in Europe and partly discarded, but it still lingers on in India almost unchanged. Yet how utterly poor and feeble it looks, as an educational ideal, compared with that of the those different ages in the past which I have sketched. It is utilitarian through and through, and as such cannot inspire or give enthusiasm. In many of the colleges, which are abie to develop their own special ideals, such as the Muhammadan College at Aligarh, the Fergusson college at Poona, the Dayanand College at Lahore, or the Chirstian College at Madras, a tone and atmosphere has been created, which appeals to the higher nature of the students; but even here the university system remains behind, to which each College must sacrifice a great part of its own freedom, and this still keeps education even in these institutions, from becoming a complete and rounded whole. It is as yet too early to say what the National College at Calcutta, which stands entirely outside the the state system, will accomplish. The Gurukula at Hardwar gives the promise of a lofty educational ideal. It has passed through its critical early stages but one must wait for a longer period before passing a final judgment. At present the omens are favourable. There are signs everywhere of reform and reconstruction. The next twenty years will show how much, or how little, they are based on true educational principles.

One thing is clear. If we wish to bring back a noble age in Indian History, we shall look first and foremost to our education and get that established on a right foundation. We shall regard character-formation as of

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infinitely greater importance than the passing of any number of examinations. We shall consider moral advance as infinitely more essential than any mere intellectual achievements. We shall endeavour to develop the whole man, body, mind and spirit, for social service rather than for individual self-seeking.

In framing this ideal of the future we shall do well to combine the wisdom of the ages, so that our system may contain that which gave to each age its own special value. We shall long to bring back, not only in a Gurukula here and there, but in every school and college in India, the ideal of bodily chastity of the Vedic age; we shall seek to cultivate that art, music and physical *exercise*, which were characteristic of the golden age of Athens; we shall learn the ideal of the Christian Middle Ages exemplified in S. Francis of Assisi,—the ideal of serving the humblest, the poorest, the most depressed, and sharing our knowledge with them.

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NOTES.

Our Gurukula Number.

The present number of our Magazine is the special Gurukula Aniversary number. Efforts have been made to insert contributions treating of the Gurukula System of Education from various standpoints. The number opens with an article from the pen of the editor in which the claims of the Gurukula on the civilized world have been stated and the true aim of education according to the best thought of the Orient— which is also the best thought of the Occident—discussed. In the second article "Common Sense " discusses the advantages of studying Sanskrit— the revival of classical Sanskrit learning is one of the chief aims of the Gurukula— from the standpoint of a " Hindu Nationalist " and proves to demonstration that if the Hindus as a race desire to live on, they must perpetuate all that is best in their past and this can only be done by fostering the study of Sanskrit. Revd. Andrew's article shows how a sympathetic and truly learned man who is possessed of a keen and penetrating vision can appreciate the good points and beauties of an alien system of thought and conduct. We do not agree with all that the Revd Gentleman says, but we cannot help remarking that if the majority of Christian missionaries in our country possessed half the broad-mindedness and intellectual sympathy with India's magnificent past which distinguish Revd. Andrews, not only would the gulf between the rulers and theruled become easier to bridge, but the Christian Church and the Vedic Church would instead of each intrenching itself behind a fortified camp rendered impregnable by misunderstanding and uncharitableness work together, in some spheres of activity, for the common good of humanity. "A Professor of the Gurukula" in his vivacious and felicitous style gives an interesting account of the Founder's Day celebrations in the Gurukula. A persual of this will convince our readers how deeply our dear Brahmcharis—in whom the hopes of thousands are centred—feel for their beloved *alma mater*. We make a present of this special number to our constituents in the hope that they will do their best for the only grand institution in India which stands for the permanent elements of Indian culture and will always remember in their prayers the wards of the Aryan [Hindu] nation, the Brahmcharis of

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the Gurukula, who are being trained to take up the inspiring work of spreading Aryan culture and planting the flag of Om-symbolising a civilization spiritual in essence-on the fortress of materialism and the castles which harbour the forces of Mammon in the West.

HUMANITARIANISM WITH A VENGEANCE.

A writer in the *Muslim Review* for February 1911 who signs himself " Ashik-i-kaom " [A Lover of the Nation] writing on the "Hindu Moslem Problem" makes the following funny observations in regard to the cow-killing question.

"The Musalmans slaughter cows and they have *spiritual material, and humanitarian grounds to support their conduct.* The *Koran* lays down that gifts and sacrifices, in the path of God, should be made of the things most loved. It is simply a repetition of the principles which made the Prophet Abraham resolve to sacrifice his own child. The Moslems cannot be false to their religion by sacrificing goats to which they bear little affection, instead of the kine, which by its usefulness does not fail to evoke the best affection of the Moslem "

Blind love obscures the mental vision and renders perspicuous thinking impossible ; otherwise a " Lover of the Nation " would have perceived that if this line of argument is correct, the most acceptable sacrifice to God would be that of parents and spiritual guides who on account of their superior usefulness cannot fail to "evoke" the utmost "affection". Yet no man of the way of thinking of a "Lover of the Nation" even thinks of doing so monstrous an act. If ever a fanatic sacrificed his children or his parents to God as being objects of greatest love, this argument would be seriously considered not only by the Hindus but also by the Legislature. An argument which leads to such unacceptable logical conclusionis is only a proof of the vain attempt to bolster up an undesirable practice by religious sanctions.

Again it appears that a " Lover of the Nation " understands more of the Divine intentions as embodied in the Alcoran than did God Himself or His Prophet, for the tradition is that when Abraham was going to sacrifice his son, God intervened and ransomed him with a noble victim which according to some was a ram and according to others, a wild goat. Thus a goat is, according to the Mohomedan religion, a suitable ransom for one's own beloved son. How

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can it, then, be logically maintained that it is not a suitable ransom for a cow which surely cannot evoke so much affection as one's own son. The fact is that all slaughter whether of human beings or of cows or of other animals is abhorrent to the all-merciful Lord and it behoves our Muslim brethren to look to the spirit of the Prophet's teachings, some of which, doubtless, bear the impress of a mighty intellect and an inspired spirit, and to amend those practices which though recommended by the great prophet are not a part of his eternal teachings but bear traces of the age and the comparatively barbarous country in which he lived. Christianity has been adapting itself to the progressive evolution of the humanitarian spirit in civilized society. Why should not Islam follow its example? Animal sacrifice is a barbarous practice which cannot fit in with this age in which Vegetarian Societies and Societies for the Protection of Animals are the order of the day—the practice becomes specially repellent to the moral sense and refined taste of the moderns when the animal sacrificed is such an eminent benefactor of humanity as the cow undoubtedly is. The attempt to defend the slaughter of cows on humanitarian grounds can only excite ridicule and expose the weaknesses of the modern apostles of a great religion who, unlike their predecessors, abhor all change and do not see the difference between the fundamental principles of Religion which are for all time and those which merely reflect the humours, predelictions, likes, and dislikes of the founder and must therefore change with the progress of civilization and the genuine spirit of humanity.

The Other Side of the Picture. British View of the Cow Killing Question.

We have placed before our readers a conception of humanitarianism according to which a butcher can, under the cover of religion and cloak of scriptural authority, become a humanitarian at stated periods. In ready contrast with this view, may be placed the opinion of one of the foremost journalists of the country of our Christian rulers whose sacred book the Old Testament also contains the myth of Abraham and his offer of his son to God as sacrifice but who realize that Christianity is doomed if it takes its stand on savage practices bequeathed by an age of barbarism and is not purged of everything that smacks of cruelty or superstition and have, therefore, built up afresh on the rocky foundation of the eternal Vedic precepts embodied in the "Sermon on the Mount." Referring

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to our beloved soveriegn Emperor George's proposed visit to India, Mr. Stead says in the current number of the "*Review of Reviews:*"—

"A month's reflection has confirmed me in the belief that in no other way could his Majesty so endear himself to his subjects in India as by forbidding all killing of cattle during his stay in the country, and by promising that after his departure the cattle killing regulations of the great Akbar shall be strictly enforced. The justice and sound policy of humouring the religious beliefs of the Hindus has been recognished by Moslem rulers—why not by our Christian King?"

If our Moslem brethern in India were to follow in the footsteps of Akbar, the greatest of Mugal Emperors, the peace of India could be assured. The loyalty of Indians is traditional. His Majesty King George has already won the hearts of his Indian people by his gracious message and by his intention to honour this country with a visit. If he adopted the very reasonable suggestion made by Mr. Stead. he would be adding the strongest link to the chain which binds together England and India. Will not Lord Morley, the statesman, historian and philosopher, than whom none knows better the value of sentiment in the promotion of good will between nations and countries lay this prayer at the foot of the throne? Will he not rise to the height of the occasion and prove to the world that British statesmanship is still Gladstonian in spirit? We await the fulfilment of the hopes of 20 millions of the King's equal subjects with an anxious heart. The eyes of Hindu India are turned towards Lord Morley. Will he not lay India under a deep debt of gratitude—gratitude not only of the educated minority but of the dumb millions whom neither the enlargement of councils nor the extension of franchise can affect in the least but who reverence the cow as the benefactor of humanity and the mainstay of their agricultural country and for whom and whose children milk is ambrosia and butter and whey *Amrita*.

THE AGE OF THE EARTH.

Accoording to the Vedic religion, the modern cycle of the earth's existence commenced 1972949013 years ago. It is satisfactory to note that Western science which was once hampered in its progress by chains of reverence for the Bible with its Mosaic Theory of Creation is gradually and surely gravitating towards the Vedic view on this as

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on most other questions. Writing on the modern Theory of Geologic Time in the *Contemporary Review* Mr. H. S. Shelton Says!.

"We know that sometime in the remote past a crust first formed on our incandescent globe, that water condensed, and earthly time began. *But whether this event occurred 10000,0000 years ago or 1000000000 or a time still longer ago*, we are as yet ignorant. The balance of present evidence points to some time exceeding the 100,000,000 years but such knowledge as we have does not amount to certainty. This great cosmic problem is still unsolved."

EUGENICS AND THE VEDIC LAW OF BRAHAMCHARYA.

Writing on "A Law of Consonance for Woman" in the "*Eugenics Review*" for January, Dr. Murray Leslie discusses the effects of postponement of marriage on the next generation. He quotes Dr. Hunter to the effect.

"That at twenty four to twenty five years of age a woman is best fitted to give birth to her firstborn, while after twenty five years of age the capacity for a good first-born child diminishes. *On the other hand, if the first born is produced at about the age of twenty five the power to reproduce good children will steadily increase with each pregnancy until the mother reaches the age of thirty-seven*, after which it rapidly diminishes. If this is true, the obvious inference is that a woman, however educated and cultured she may be, who marries—say after thirty years of age—necessarily misses the opportunity of giving birth to the best child of which she is capable."

Compare this with the following quotation from Swami Dayanand's Sattyarath Prakash.

"If a man were to remain celebate for 25, 30, 36, 40, 44, or 48 years a woman should do so only for 16, 17, 18, 20, or 24 years,"

So both according to the Vedas and the latest researches in Eugenics the most suitable age at which a woman should marry is 24. The Vedic Religion is essentially a religion of science and the more science in all its branches will progress, the more will its truths be understood.

THE PATIALA ARYA SAMAJ MANDIR RESTORED.

After all an act of bare justice which was delayed for an unconscionably long time has been done by the Patiala Durbar. The

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Arya Samaj Mandir at Patiala which had been must unjustifiably and unlawfully seized by the Patiala Police and detained even after it was established that the Arya Samaj was a purely religious body and even declared by His Highness that it was never meant to infer that the Samaj was seditious, has been restored to the possession of its rightful owners. We congratulate His Higness the Maharaja and his new ministers Nawab Zulfikarali Khan and Sirdar Jogendra Singh on this act of justice. We understand that numerous messages of thanks have been sent to His Highness. It is an Indian characteristic to be grateful even when a wrong is righted and a tardy act of justice done. In no other country would thanks be offered for an acknowledged wrong righted after a long time. But since this fault in the Indian character is on the right side, we are not anxious to see it corrected. It seems that affairs in Patiala are getting right. Justice to all is the only price which governments have to pay for the absolute contentment of their subjects and the Divine justification of all Government lies solely in the happiness and contentment of the governed. We hope our Aryan brethern at Patiala who have never wavered in their steadfast loyalty to their Prince will forget the past and like the good people that they are assist in the moral and spiritual regeneration of the state and its material development.

HIS HIGHNESS THE AGHA KHAN.

Our esteemed contemporary of the Lahore *Hindustan* has in its columns raised the very pertinent question whether His Highness the Agha Khan has any moral right to put himself forward as the defender of Islam and its champion when it is an undoubted fact known to all that he has thousands of Hindu disciples in the Punjab whose homage and offering he receives as the incarnation of Vishnu The chief glory of Islam is its monotheistic character and it is opposed to the doctrine of Divine Incarnation. Mohommad himself claimed to be no more than a messenger. How can, then, a man who claims to be an incarnation put himself forward and be accepted as a leader of the Muslim community. Is this fact to be ignored, because the Agha Khan has promised a lac of Rupees for the Muslim university? Is the torch of enlightenmnet to be held by a man who is in a position to contribute such large amounts of money for the spread of knowledge for the simple reason that he is interested in the continuance of a particular form of superstition.

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This, is indeed, paradoxical. The Agha Khan is an influential man who has numerous high-placed friends both in India and in England. It is due to them that the fact should be published that His Highness who speaks English with perfect accent, discusses world-polices over tea, and talks of men and measures like an accomplished scholar and is so accessible and obliging does not permit any of his ignorant disciples to hold a special interview with him unless he receives cash payment for this act of spiritual condescention. Verily, truth is stranger than fiction.

THE STRENGTH OF THE ARYA SAMAJ.

It is a remarkable sign of the times that though the Arya Samaj is a relatively small body both as regards numbers and as regards financial resources, the gaze of all great thinkers and statesmen both in India and England is concentrated on it. This shows that the movement is vital and is believed to possess great potentialities. Whenever a great world movement is born, society is stirred to its depths. This happened when Christianity took birth, and when Mohommad proclaimed his message and is now happening because Dayanand has revived the Vedic Religion. The Arya Samaj is revivifying ancient Aryan culture and philosophy and this rejuvenation of a virile and spiritual civilization has galvanised the dead bones of India into new life and energy and the birth of genuine national consciousness is evident on all sides. This is the real cause of what has been so felicitously described as loyal unrest by Lord Minto. Radical religious and social reform must needs lead to unrest which gradually makes headway and permeates every sphere of healthy national activity. To day we cite two eminent authorities in support of our view that the fact that the Arya Samaj is destined to be the sovereign of India's future is being gradually recognised. Sir Herbert Risley says in his "The People of India."

"A movement of this type, promoted by such influential supporters seems to be of high promise *and may even contain the germ of a national religion.* The Aryas start with a definite creed resting upon scriptures of great antiquity and high reputation, their teaching is of a bold and masculine type and is free from the limp eclecticism which has proved fatal to the Brahmo Samaj; they have had the courage to face the vital question of marriage reform; and finally, they recognise the necessity of proselytism and do not hesitate to say "those who are not with us are against us". These

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are elements of strength, and the movement seems likely to gather to itself many adherents among the educated classes.....

.....

But within its own sphere of influence the movement has achieved remarkable success. It offers to the educated Hindu a comprehensive body of doctrine purporting to be derived from Indian documents and traditions, and embodying schemes of social and educational advancement without which no real national progress is possible.. In this revival of Hinduism touched by reforming zeal and animated by patriotic enthusiasm, Christianity is likely to find a formidable obstacle to spread among the educated classes."

Writing on the "Future of Hinduism" (Vedicism) the writer concludes.

"And a religion which rests both on philosophy and on sentiment is likely to hold its ground until the Indian temperament itself undergoes some essential changes."

Lord Morley in his excellent article in the "Nineteenth Century and After" on "British Democracy and Indian Government" thus describes the unrest in India.

"*What you call unrest is not political demoralisation*, though it produced a whole rash school of resentful iconoclasts *just as the Italian Renaissance did*, or just as the German Reformation had to do with anabaptists and the Peasants' Revolt. *It is not political demoralisation, still less is it crafty religious reaction using the natural dislike of alien rule. Unrest has a spiritual inwardness that you never try to understand* and whatever else it is, *do not describe it as Neo-Hinduism or Brahmnical reaction. It is a strange medley of asceticism, self-restraint, and the kind of patriotism that discovers in Indian faiths and letters finer and deeper sentiment and expression of sentiment, than all that is best in the sentiment of Europe. What is found in the Vedas exists nowhere else.*

The reference is unmistakably to the Arya Samaj.

This shows that Lord Morely though he has never been to India has a deeper insight into the situation than men like Mr. Chirol who come solely with a view to discredit the India Renaissance.

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We may, therefore, take it that holding the view that he does Lord Morely regards with distinct disapproval the unwise policy of a few officials who being too obtuse to penetrate beneath the surface regard the Arya Samaj as a political movement based upon hatred of alien rule and view the acts of its leaders with marked suspicion. The Samaj is a vitalizing movement that stands for purely Vedic ideals. It is revivifying India because it is working in this country. It is not a nationalist movement. If it worked in England, similar results would be produced there with this difference that it is the natural ally of Indian nationalism for the glorious period of the church of which it is the lineal descendent conicided with the period of India's greatness. English nationalism may possibly be opposed to the movement for the Vedic Religion flourished in England before the Saxons set foot in it and that period of the history of the country is so obscure that nationalism can as yet derive no inspiration from it. But when researches in ancient history will bring the remote past nearer to the vision of the moderns, the religion of the Arya Samaj will be quietly accepted as the revival of ancient lofty national ideals in all lands.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

———:o:———

THE FOUNDER'S DAY.

A great feature of the activities of the Brahmcharis this year was the celebration of the Founder's day.

The boys amused themselves during the day time by holding sports of various kinds—the most worthy of mention beirg the Cricket match played between the College and the Schools boys. It was a well contested game and from the interest displayed by the adherents of the parties concerned it seemed as if a good deal depended on the issue which hung in the balance for a long time. But it ended in a victory for the school department

After the match was over, great preparations were made to decorate the place where the evening lectures were to be delivered. Veda Mantras written in gold and silver letters were hung all round, rich *bandhanwar,* choicest flowers and variegated buntings beautified the place.

The proceedings began with Sanskrit music. The first speaker was Brahmchari Bharadwaja, who is a second year student of the Kula. He thanked Mahatma Munshiram and dwelt upon the advantages of the Gurukula System of Education. He spoke Sanskrit

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Professor Sinha supervising the manufacture of electic bells by his pupils.

Block by Mehta Dial Dass Roorkee.

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without making any effort and we cannot help stating that the spectacular effect upon the audience was remarkable. Imagine a young smart looking Brahmchari, clothed in yellow robes, addressing the audience in perfect Sanskrit. His speech was interspersed with profuse quotations from the holy Vedas, from Valmiki, Bhavbhuti, Kalidas, and Bharthari Hari. He was surrounded by an audience, equally versed in Sanskrit and habituated to sift grain from chaff, an audience all clothed in yellow, with shining bright faces, pure in mind and body. Imagine a small knot of professors and teachers all anxious to advance the welfare of the students and feeling happy at every little improvement of the Bramcharis, expressing delight at their aptitude and dexterity like a true father or the ancient Guru, and you will form an idea of the feelings that were roused in the minds of the spectators. At such a sight all felt that Mahatma Munshiram had accomplished in his very life time the ideal which Swami Dyanand Saraswati preached so often. Those who have heard the fluent Sanskrit lectures delivered on the Founder's Day can no longer lightly dismiss the claim of the idealist who aspires to make the Sanskrit language once more a living and a working medium of speech. But to continue the narration.

B. Bharadwaj was followed by Brahmchari Harishchandra who spoke in Arya Bhasha. His speech was well thought out and the sentiments he uttered were noble and inspiring.

He began by paying a tribute to Swami Dayanand who had for the first time awakened the slumbering activities of the Arya Jati. He said "The Gurukula teaches us to develop our own powers of activity and so long as we are not strong within and have a great fund of Shakti in ourselves, we can not hope to work without and rouse others into action. We are celebrating the birthday of our Gurukula for the first time to-day after nine years of its existence but once begun it should not be given up, nay, even individually we should celebrate it wherever we may be and in whatever circumstances we may be placed."

He continued "Let us be true to our ancient ideals; there is one great difference between the east and the west; individual progress, utility, personal aggrandisement, are the chief features of the west—but we in India are taught to merge our individuality in

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others, to live for others and incorporate our existence in the well being of humanity. When a Vedantist says 'I am the universe,' this is what he means, the realisation of the well-being of the universe in one's own. Vidya is the chief feature of Aryan teaching. Love for others like that for one's self is the teaching of the Gurukula.

Here the teachers and the students live in a family circle and have to exhibit in practical bearing the ideal of that fraternity, which the world so urgently needs. Here we live in a brotherhood which the peace temple of Los angles seeks to teach to America, here we live in a society which the socialism of Count Tolstoi sought to establish in Europe. Here every one of us thinks of the well-being of the institution and hence individuality is forgotten for the good of the Gurukula."

He went on to say. "It is wrong to say that *Bharatbashis* are lost to all sense of sacrifice and that they give us no money. This is a land which still retains the noble blood of the Rishis. What of it if they can give us no money. Probably they are poor and can not afford to give us any, but let us not forget that they are undergoing much greater sacrifices than the one involved in bestowing money—it is the sacrifice of giving sons, darling flesh and blood, for the service of humanity. Surely this is a sacrifice greater than that of giving silver and gold. Therefore let us all unite in making the Gurukula a success—for the success of the Gurukula is Aryan success and Aryan success is the success of humanity. Hence those who advance the cause of the Gurukul, advance the cause of the world.

Let every one of us to-day resolve in his mind to serve the mother institution in the best way he can, with *tan*, *man*, and *dhan*."

He said he was sure they were all of one mind in saying that they would serve the Gurukul in the best way they could.

Addressing his brother Brahmcharis and guardian teachers and professors, he said "Let us remember that whenever two objects come into closer contact, there is always friction. The same is true of a family. We might once a while come into friction alike with our fellow students and teachers.

But to day let us, in honour of the celebration, forget past jealousies and grievances, if any. We are entering upon the new year

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to-day, Let us, therefore, begin with friendship and not enmity. Let us remove the friction, if any, for if allowed to accumulate it will gather strength and like electric fire might burn us suddenly. In the same spirit we beg our teachers who are like our fathers to forgive us for our past mistakes, and to give us a new chance to enter the new year in a sanctified spirit."

He finished his speech with the following observations:— "Let us all combine to make this ideal a success—for the Gurukul is an ideal—let us give it a hearty trial. Though ideals are difficult to achieve, let us not lose hope. If we can not fulfil the ideal, let us do the best we can and leave the rest to the coming generation. They will accomplish what we can not do to-day—for the Gurukula is an Aryan ideal and as such has got to survive and live.

The Brahmcharis have been aptly compared to flowers. The yellow color of the robes is the semblance of the yellow flowers of this Dhakban Let us hope that the time is coming when the fragrance of this *ban* will no longer be confined but will soon expand all over Bharat and the world.

We owe a filial duty to our land. We ought to raise Bharat in the estimation of the world. There are many ways to serve Bharat but ours is the way of Dharma.

Let us not forget that Dharma is both our sword and shield and even success is not worth having without Dharma; because Manu Says that success achieved through the agency of Adharma is short lived and is rooted out entirely in course of time."

He was followed by B. Brahmdatta of the second year class who delivered an eloquent speech in Arya Bhasha. He said that those who were acquainted with the history of Aryan literature were aware that the Gurukula System of Education once prevailed all over India and that in ancient times the Kutis of the Munis were the real source of learning and power, where the students served their Guru and got instruction in return. There was a time when there were Universities in Nadia and Kashi and when Rajas and Maharajas unlike to-day considered it a duty to help and patronise them. It was thus possible to keep and maintain a thousand students at Takshila. That the Gurukul system was as old as the Aryan language was shown by the fact that Murari poet

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and Valmiki in his Ramayan spoke of it. But with the change of time the system had been forgotten and had disappeared entirely when Swami Dyanand Saraswati proclaimed it and insisted on its revival and at last it was reserved for Mahatma Munshiramji to give it a practical shape and accomplish the impossible feat which the modern sages had ridiculed.

He gave a short account of the early history of the Gurukula when Mahatma Munshiramji began the work with thirty one students at Gujranwala. He described the period when the site of the present Gurukula was a perfect jungle and when the leopard actually infested the place and played havoc among the cattle kept for milk. Ten years before, he said, there was nothing but wood and brambles at that very place which the Collector of the District during his recent visit had declared to be "almost a young town".

The triumph of Dharma was eternal. Their chief duty it was to spread Vedic teachings—this ought to be their chief object for the success of the mission meant the ultimate peace and wellbeing of the world. He welcomed the celebration because it would enable them to renew their promise to learn and preach the Vedas from year to year.

He was followed by Brahmchari Jayachandra who read an original poetic composition. He regretted that the Founder himself was not present, otherwise he would have felt greater pleasure than they themselves felt on this occasion of the anniversary of the Gurukula—which was the fruit of his labour. He said that the ideal of the Gurukula was not only to serve India but the whole world, and emphasised that the time would soon come when Oxford and Harvard would ask the Gurukula to supply them with Vedic Scholars from India.

Brahmchari Jayachandra compared the Gurukula to a tree and in his own beautiful language pointed out that the Dharmic Jiwan of the Brahmcharis constituted its roots, Dyanand's teachings its water, the Mukhadhishta its trunk and the basanti Brahmcharis its flowers.

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He went on to say "Now that its fruiting period is near, let us prepare ourselves in such a manner that its fruit may be sweet. What the world needs most is men! Where-ever you go, there is a cry for men. The sages from Arabia cry "Qahatulrajjal". In Rome Diogenes visited the forum with a lamp in hand and vainly sought for a man. The universities try to make men,—but there is a famine of men, just the same. The students who are weak in mind, body and brain can not grapple with difficulties that threaten us to-day. Such man can only cram and not do any great deeds. What we want is Karma and not cram. The world needs healthy and vigorous men. Such men the Gurukula ought to produce. The world waits for the sweet fragrance of our flowers. Let us not disappoint them.

If men like Swami Dayanand and Ramamurti can come out from ordinary surroundings, why should not such men spring from the Gurukula where every facility is given to develop such a growth.

There are many difficulties in the way of the success of the Gurukula. The paucity of money, of workers and of active helpers is keenly felt—but are we to shrink from the work because of the difficulties? Let us make up our minds to advance, let us determine to proceed, let us be firm in our *Sankalp* and be sure that no power on earth can keep us down.

Let our brothers of the Kula remember that every one of them ought to have a certain aim in life—let this be the chief feature of the character of our Brahmcharis—because the only people that accomplish something in the world are those that have an aim in life."

Speeches were stopped for a time to give place to music and original Sanskrit songs were sung in the intervals but it was plain that the students lacked training. We wish there could be some way to teach sacred music to the students, as music is also a fine art, and if rightly learnt and followed is calculated to do immense good to a large number of people whom you can reach in no other way.

After the music was over, Brahmcharis Devadutt, Jeydeva and Budha Deva addressed the meeting and verses suited to the occa-

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sion composed in Sanskrit by Pandit Saligram Shastri were read. Later on Bhandari Saligram, Pt. Tulsi Ram M. A, and M. Govardhanji B. A. delivered their speeches.

Among the junior students Budhdeva seemed to have prepared his subject well and we are glad to remark that those who heard his brief but eloquent, thoughtful and lucid speech could not help saying that the boy promised to do well if he went on improving like that.

Professor Tulsi Ram advised the students to acquire knowledge with application, to build up character, and be true to themselves and the world.

Mr. Govardhan who followed spoke very feelingly. He said he confessed that the proceedings of the day had made a great impression on his mind. At times he had felt anxiety about the aims and ideals of the Gurukula and had thought that the original Udesh of the Gurukula was in jeopardly. He had always thought that the object of the Gurukula was the study and exposition of the Vedas, but at times it seemed to him that the commercial spirit of the age was stealthily creeping in and hence the very root principle of establishing the Institution was in danger. He had thought at times that the desire to carve out a career in life by following different occupations was gradually finding room in the Gurukul also and hence he was afraid that there was a falling off in the ideal. But he was extremely glad to be able to say that the conduct of the Brahmcharis that day and the sentiments expressed by every speaker were most reassuring and gratifying. So far as he himself was concerned, much of his misunderstanding had been removed and he was glad to notice that the Brahmcharis had such a remarkable idea of the work before them.

In the end the chairman of the meeting Lala Balkrishan M. A. Vice-Principal addressed the audience. He summarised the chief

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points raised by his predecessors and laid special stress on the necessity of building up character and laying the foundation of research work in Vedic studies. The proceedings of the day were brought to a close, and the audience was led to the dining hall where the guests were treated to a dinner.

After the dinner was over, the audience was treated to a most interesting Sanskrit Shastrarth which was held between the boys of the third and fourth classes.

Afterwards a short speech was delivered by Prof. M. C. Sinha M. Sc. who pointed out that the special feature of the Vedas was knowledge—knowledge not only of the books but of the laws of nature as well.

He thought that no study of the Vedas could be complete unless it included a knowledge of the Physical Universe that surrounded them every where and controlled their powers of mind and body to such a great extent.

The foreigners accused our religion of being unpractical, mystical, and metaphysical, and calculated to make the disciples mere dreamers and thus to incapacitate them for practical work. It was their duty to study science side by side with other studies and show to the world by practical work that they were not merely passive preceptors but could also be active workers, if they chose. He went on to say:— "Let us not abandon practical science because of the difficulty of acquiring it, but let us master it first and then abandon it, if we will, with a view to follow higher mental pursuits for the good of mankind. Literary and religious work of Germany is respected more to-day, because Germany leads in science as well as metaphysics.

Europe and America respect the Vedas more because Schopenheur the philosopher and scientist found hope and promise in them."

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He said he was glad to know that Mahatma Munshi Ram himself was a zealous advocate of practical science and on one occasion had actually made the remark that like the father of a large family, the members of which were not equally gifted, he thought it extremely desirable to provide for the instruction of such sons whose aptitude lay in directions other than literary in pursuance of which object he had provided for Agriculture, Commerce and Medicine in the scheme of the Gurukula.

In the end Prof. Sinha said he was going to exhibit the ordinary American Railway Telegraph used in America and other countries the special interest of which lay in the fact that every thing which entered into the construction of it except the wires, had been manufactured in the premises of the Gurukula. And then he showed the Telegraphic Instruments to the audience which were operated by Brahmcharis Budhdeva and Prannath, who had learnt Morse alphabet for signalling purposes only in one day as the instrument had not been completed till that very day, and hence there was no probability that it would be shown in working order. This Telegraph has been constructed in addition to the Telephone and wireless Telegraph which Prof. Sinha has made and which have already been described in these columns. His instrument worked as perfectly as any that exists and much credit is due to Prof. Sinha and our new Brahmchari operators.

While the messages were being exchanged between two stations, Prof. Sinha once more called the attention of the audience to witness the small hand press printing ink which had been prepared by Brahmchari Swet Ketu. The announcement caused great surprise among the audience and great interest was taken by the students and the teachers in inspecting the press and the ink.

Swetketu then came forward to show the practical working of the machine and the boys were extremely glad to get copies of the

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Students of the agricultural class working in the Guru Kula Garden.

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picture printed before their eyes. We hope that Swetketu will continue to develop his power of invention and research.

Thus ended the first Gurukul Founder's Day Celebrations which were very successful.

Modern experience has furnished much evidence of the insufficiency of mere intellectual education if it is unaccompanied by the education of character, and it is on this side that the modern education is most defective. While it undoubtedly makes men far more keenly sensible than in the past to the vast inequalities of human lots, the habit of constantly holding out material prizes as its immediate objects, and the disappearance of those coercive methods of education, which once disciplined the will, make it perhaps less efficient as an instrument of moral amelioration. Lecky.

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THE DEPARTMENT OF AGRICULTURE.

Writing about the agricultural class last time it was remarked that the class was on leave owing to preparation for the annual examinations. Hence no regular work could be done in February. The Cricket match played with the Jullundar Arya School also interfered with the progress of the class. However the class was organised again in March, and sixteen boys were enrolled.

There were some boys who wanted to take agriculture as a regular course, but since the time allotted to the work is only one hour in the afternoon, from 5 to 6, this could not be done.

There were again some students who wanted to take up more of laboratory work in Botany, in preference to field work but the majority were in favor of field work which they said was most necessary after a whole day's study. Sedentary work whether in the lecture room or in the laboratory was the same inactive work and was not calculated to give proper exercise to the body. Hence it was decided that the lectures on agriculture and botany should be held only once a week and the rest of the days should be employed in the field work.

Accordingly two lectures were held and the morphological study of the body of the plant was discussed in the class, with special reference to root, shoot, stem, leaf, nimnaksh or descending axis, Udaksh or ascending axis, root structures, stem structures—aerial, subterranean, and creeping stems—lateral growth, leaf, structure, hair structures, axil of the leaf, main root and secondry roots.

Since the wild boar has greatly injured the roots crops of the Brahmcharis, some of them are at present busy in throwing a ditch near the fence, while others are planting flowers to decorate their plots.

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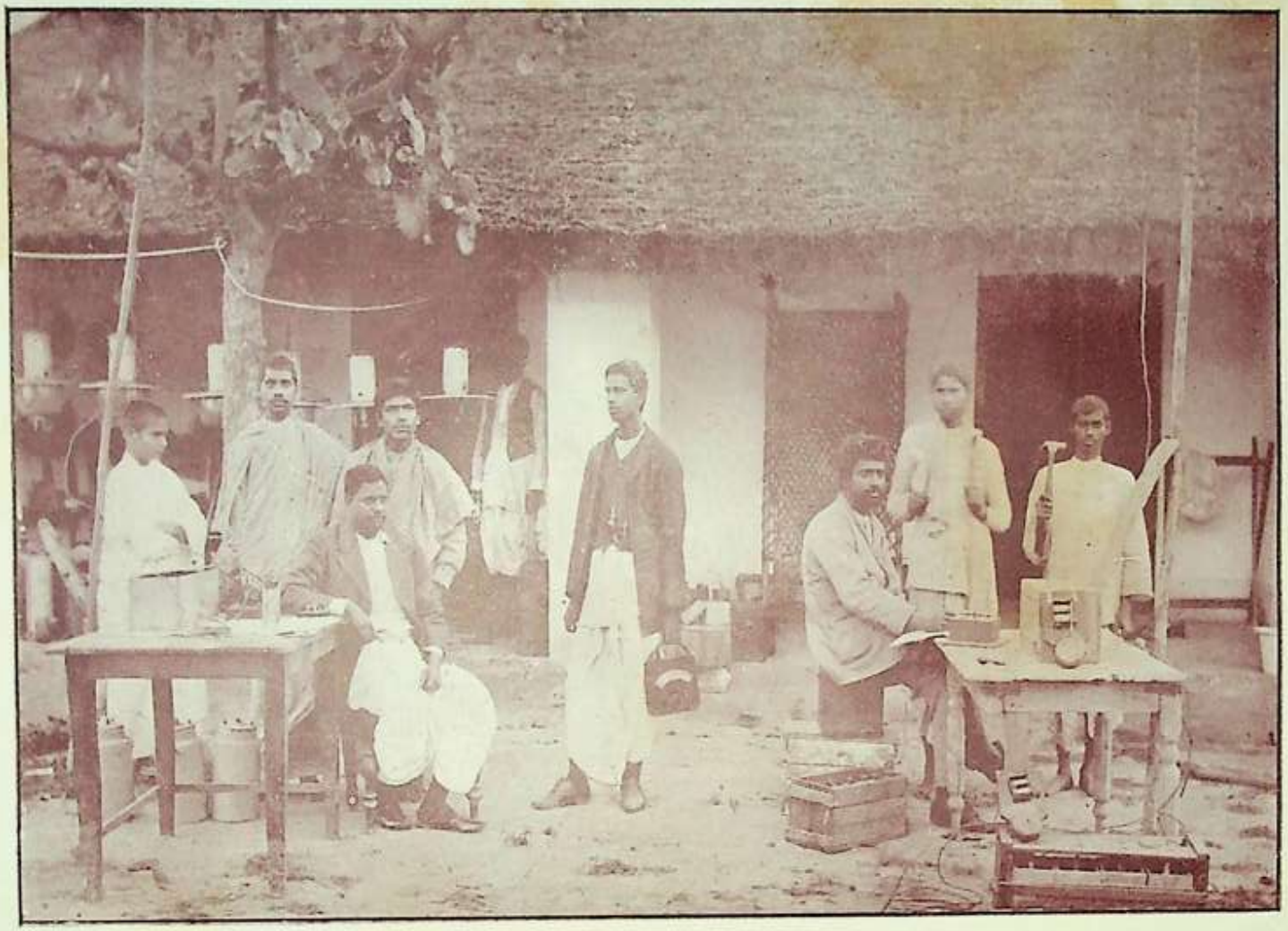

Professor Sinha in his wireless Telegraph Laboratory with his pupils.

Block by Mehta Dial Dass Roorkee.

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As to practical experiments, there is one which must be mentioned. The Brahmcharis had sown some sweet peas in two different plots. In one ordinary farm yard manure was used, while plenty of iron manure was in the other plot and some part of the plot was not manured at all and the growth of the plants was carefully observed. As a result it was seen that those which were not manured had a very poor growth, the one having the iron manure had a very vigorous growth, and the one having the farmyard manure with a little admixture of iron though not so healthy looking, resulted in a splendid crop. The ears were full grown and the number of peas in some of them was from 13 to 15. The size of the pea was equally remarkable and so was the sweet taste. Some of the people who saw them said that they never had seen such big peas in their life.

This year our lemons, pears, apricots, and peaches promised to do well, but unfortunately the hailstones and untimely rain and wind have put an end to them. We have, however, succeeded in raising some of the seeds this year—a practice which was not in vogue in previous years.

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WIRELESS TELEGRAPHY.

Elsewhere we have given a photograph of the wireless apparatus constructed in the Gurukula by Prof. Sinha. In the beginning this apparatus could work in a small room and was so cumbrous that it was difficult to move it from one place to another. But now it has been improved a little and during the course of one of the experiments it worked successfully in the open air at a distance of 90 feet.

Prof. Sinha has also been able to manufacture *Dry Cells* in the Gurukula which by the way, have been manufactured for the first time in India; and we may also add that whenever the history of Indian manufactures will be written, it will be recorded that the Gurukula people were the earliest manufacturers of dry cells in the country. Some of the Brahmcharis have also constructed Electric Bells in the Gurukul, under the guidance of Prof. Sinha, which can be shown to the visitors at any time. The accuracy and adjustment of some of the bells is so fine that the weakest Electric cell can work them.

Thus it may be seen that our Gurukul though it imparts education on old lines and is considered to be a mere fossil and a dream by some, and a place only suited for religious mendicants and sectarian enthusiasts by others, is by no means behind some of the newest, richest, and most up to date institutions in India, so far as solid and real work is concerned.

We have tried to do our best with our meagre resources and slender purse, but now it remains with the country to help us and enable us to build our workshops and laboratories and to extend the influence of our work from day to day.

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